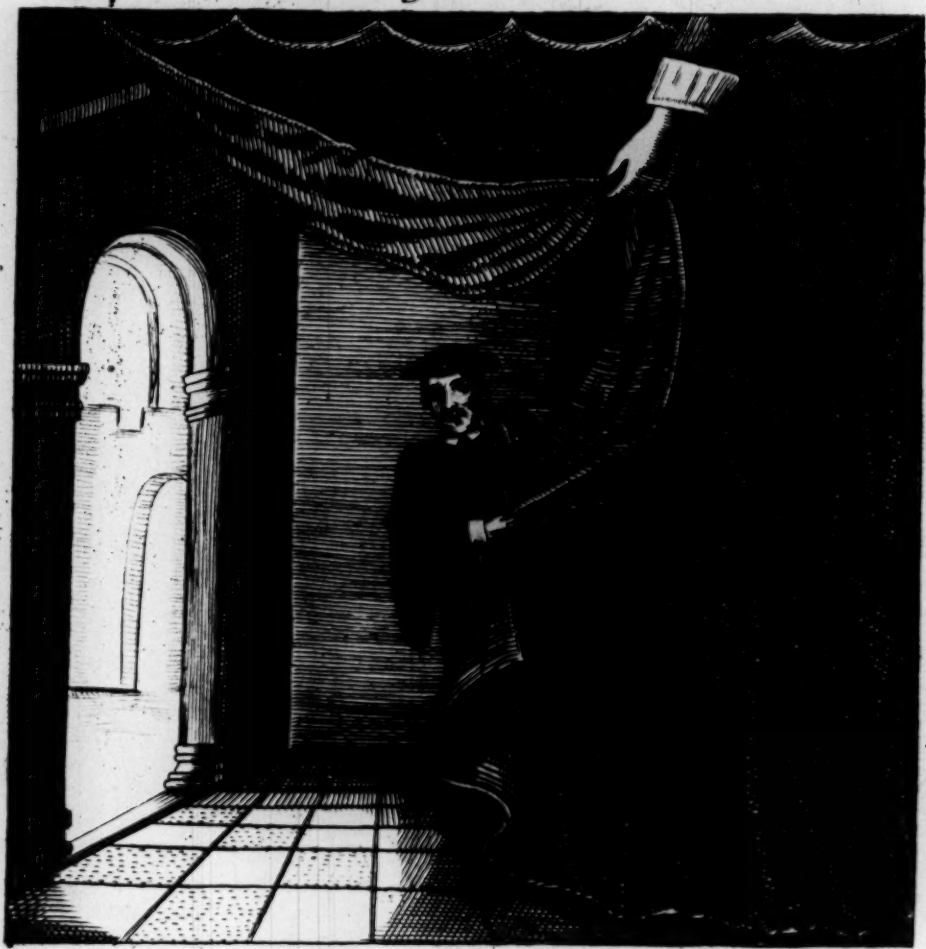


Spectatum admissi risum teneatis .



*The Curtain's drawne ; All may perceiue the plot,
And Him who truely the blacke Babe begot :
Whose sable mantle makes me bold to say
A Phaeton Sol's charriot rulde that day .
Presumptuous Preist to skip into the throne ,
And make his King his Bastard Issue owne .
The Authour there fore hath conceiu'd it meet ,
The Doctor should doe pennance in this sheet .*

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ΕΙΚΩΝ ΑΛΗΘΙΝΗ.

11

THE POVTRAITVRE OF

Truths most sacred Majesty truly
suffering, though not solely.

Wherein the false colours are washed off, where-
with the Painter-Steiner had bedawbed Truth; the
late King and the Parliament, in his counterfeited
Piece entituled Εικων βασιλική.

Published to undeceive the World.

Εχθρὸς γὰρ μοι κείνος ὁμῶς Αἰδᾶο πύλῃσιν Homer.
ὅς χ' ἕτερον μὲν κένθει ἐπὶ φρεσὶν ἄλλο δ' εἴπειν 9. Iliad.

Aditum nocendi perfido præstat fides. Sen.

*Animadverto enim etiam Deos ipsos, non tam accuratis ado-
rantium precibus, quam innocentia & sanctitate letari:
gratioremq; existimari, qui delubris eorum puram, ca-
stamq; mentem, quam qui meditantium carmen intulerit.*
Plinii Panegyric.

PROV. 12. 9.

*The lip of truth shall be established for ever; but a lying tongue
is but for a moment.*

London printed by Thomas Paine, and are to be sold by George
Whittington at the blew Anchor in Corn-hill. 1649.

5
By this Collection of Bookes
may be easily discerned y^e
great victory y^t Truth & a good
Cause obtaines, over falsehood
& all it's Sophisticall arguments,
for 'Εἰκὼν Ἀλήθειν is so fully answered
by 'Εἰκὼν ἡ Πισή, & Εἰκονοκλάσις
by 'Εἰκὼν Ἀκλάσις, y^t it may be easily
discovered y^t y^e Authors of 'Εἰκὼν
Ἀλήθειν, & Εἰκονοκλάσις deserve not
onely temporall but eternall punishment
but y^e Authors of 'Εἰκὼν ἡ Πισή, & 'Εἰκὼν
Ἀκλάσις deserve praise & reward.



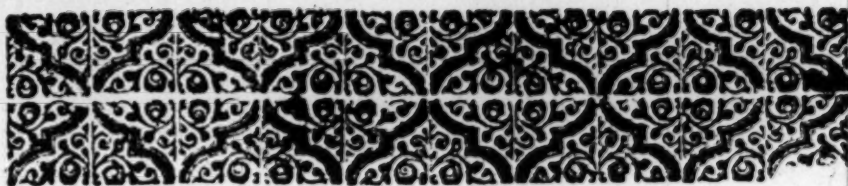
To his much honoured Friend, the
ingenuous Author of *ΕΙΧΩΝ ΑΛΗΘΙΝ*.

Good morrow young APOLLO, whose each Ray,
G Bids faire to usher in the Welcome day,
whose light shall scatter that Cimmerian shade
Of ignorance, which the Black Book hath made :
And let the cheated Many clearly see
What goodly Idol 'tis they Deifie.
And how Religiously they have bowd down
To a square Cap in stead of Charles his Crown.
The blustering Cavalier will now no more
(Having too often damn'd himselfe before)
Swear Damne'e 'tis the Kings, the Chamber-maid.
(Having too many times that oath betrayd)
Lisp on her honesty 'tis his. Each eye
Shall in thy light the Painters cheat espy,
And say (though none durst speak it out before)
This is not Venus, but the Painters whore.
O how the Doctor laugh'd in's sleeve to see
His Perkin Warbeck dandled on the knee,
Of this, and t'other Madam, 'twas his blisse
To see one painted Piece another kisse.
But thou hast dash't the mirth; and now we smile
To observe how their foule judgements doe recoile.
The Doctor make it? (Duncery on them all,
Their Doctrines Doctour'd Royall Charles his fall.
But hark you Sir? pray one word in your eare;
Did not you (Sir) by more then all oathes sweare
It was a Royall hand manag'd the pen
That wrot that Book? And this she told you, when

You two — ? but stop. Only no more Plea in
My faith on the reports of Madam Thin.
Priest-ridden fooles we are : a man might see
'Twas none of the late Kings by th' pietie.
The prayers (Sir) the prayers were too long,
Taller by the head, then Mattens, or Ev'nsong.
And besides this, a man might question it
Upon the score of learning, and of wit :
And then the soft straines which this Author sings,
Sute with his Solitudes, not Sufferings.
By the Devotion, wit, stile, it appears
The Bishops foot was in't o're head and eares.

Thus (Noble Friend) thy lines truly make out
That wonder, which (they say) the Bloody Clout
As Detford wrought ; they which were blind now see
I th' Doctors wis their own simplicitie.

Philaretes.



The Authour to the Doctor,
upon his Εἰκὼν βασιλικήν.

I'm halfe a *Pythagorean*, Thou by this
Hast almost prov'd a *Metempsychosis*.

For when I read thy Book, in every line
Appear'd the genius of curst *Cariline*;
Thy actions did perswade me his bold sprite
Had re-inform'd thy Body; and thy spite
Made me conceive it doubled had its hate
Against all Senates for its former Fate.

What malice, fury, treason, did possesse
Bold *Lucius* breast? But thou dost in't expresse
Trebled against the State; as if there were
Cethegus, *Cimber*, *Manlius* centred there.

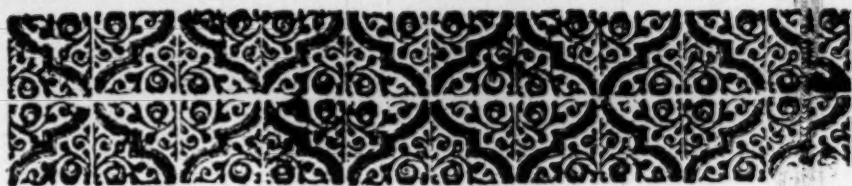
What cause so great could move thee to such rage?
That *Englands* ruine onely can assuage
Thy furious soule. What, hath she crost thy fate,
And thou receiv'd repulse when candidate?
Hah, hah, 'tis so, Bishops are voted down,
And what supported them, the Regall Crown:

Thou canst not be *Pontifex Maximus*,
And therefore at the Senate ragest thus.
But how durst thou thy holy Orders quit,
And throwing off the Priest, thus Monarch it?
Daring Idolater! What made thee take,
His Name on thee, thou didst an Idoll make?
What did thy belly wonted offrings want,
And as thy Credit, so thy Coyne grow scant?
And therefore hoping by thy Soveraignes fame,
To make thy Copper currant, stamp't his Name.

9
5
You two ———? but stop. Onely no more Plea in
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Priest-ridden fooles we are: a man might see
'Twas none of the late Kings by th' pietie.
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I'th' Doctors wit their own simplicitie.

Philaretes.



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upon his ΕΙΧΩΝ ΒΑΣΙΛΙΚΗΝ.

I'm halfe a *Pythagorean*, Thou by this
Hast almost prov'd a *Metempsychosis*.
For when I read thy Book, in every line
Appear'd the genius of curst *Catiline*;
Thy actions did perswade me his bold sprite
Had re-inform'd thy Body; and thy spite
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And as thy Credit, so thy Coyne grow scant?
And therefore hoping by thy Soveraignes fame,
To make thy Copper currant, stampt his Name.

9
5
Impious Egyptian, in thy hungry mood,
To kill thy *Apis*, make thy God thy food.
Or wait for credit, and to gain believe,
Thou rob'dst the Tombs (most sacrilegious Thiefe ?)
The *Fox* and *Ape* thus could no worship win,
Untill they stole the sleeping Lions skin.
And thou (right reverend Levite) didst presume
None would thee *Jack-Daw* know i'th' *Eagles* plume.
But yet though *Sylla's* Ghost chiefe Actor be
(As in *Bens* Play) in thy conspiracie :
I make no doubt the knowing in our Age,
(As fooles did his) will hisse thine off the stage.
And All (not like thy selfe) who read thy lines,
Say 'tis not *Casars* work, but *Catilines*.

To his ingenuous Friend upon his

ΕΙΣ ΑΝΔΡΑ.

HAile to thee, deare *Apelles*, who hast drawn
Truth so to th' life, that all the Doctors Lawne
Doth prove too thin to hide her : what he meant
Should be her covering, proves her ornament.
For thy (faire Mistresse) blushing, doth prevaile
More o're our hearts, through th' Doctors Cypresse vaile.
Thus partv-coloured *Iris* on a Cloud,
Displays her glories, which cleare Heav'n doth shroud.
Excellent Friend, thou hast increast *Truths* grace,
And made his patches to adorn her Face ;
And hast so well contriv'd thy curious draught,
That whilst he shades, thou hast the Substance wrought.
The plundring Doctor is become *Truths* spoile :
Thus *Venus* Mole no blemish was, but foile.

O had unhappy *Charles* but known thy Art,
It quite had mar'd the Painter-stainers Mart,
And he as *Alexander*, given command
That none should limne him, but thy steadier hand.

Philalethes.



TO THE
RIGHT HONOURABLE
THE

Councill of State,

Established by the Supream Authority
of the ENGLISH Nation, the
COMMONS Assembled in

PARLIAMENT.

Most honoured Patriots,



O great hath been the impudence of many, in this scribbling age, that I have even with astonishment read, and reading, blush'd at the unparallel'd boldnesse of the Authours, daring even to print themselves lyars and forgers to the whole world, at least of understanding men: Nay, some have been bold to bespatter others, and prefix their names to draw credit to their fallities; by which sort, your honor hath much suffered, to the grief of yours, and the Commonwealths friends: but *Paulo majora canamus*. These seem Saints [offending rather out of necessity, and to get money; at most, but thieving from the living, who may raise the Hue and Cry after them.] To one I have met with, who thinking the other but *Petty Larceners*, but *Sucking-Rogues* hath dared to rob the Tombes, and that he might with his counterfeit colours set off a deformed cause, hath been bold to traduce his dead (and as they stiled him) dread Sovereign, and represent him to all, who have but the least knowledge of affairs under the notion of a notorious Forger, and superlatively cunning Hypocrite. But if he that counterfeits the Stamp, or debases the Coin be accounted a Traytor amongst most if not all Nations? What better Title is due to this counterfeiter of the Person of a Prince, and debaser of the reputation of a Parliament, to cheat the world? Give me leave therefore to present to your view the Authour, before the Treatise; one both presumptuous and crafty, cunning in his presumption, and bold in his craft.

A

First,

The Epistle Dedicatory.

First, he takes it for granted, that multitudes byassed by affection to the late King would readily and very credulously take for currant any thing stamped with his effigies; he therefore assumes his shape, and makes the late King *jurare in verba magistri*; own his calumny and dissimulation; and that,

I. In Print, that the multitude of those understanding Animals, with whom every thing in Print goes for Gospel, even to the very Ballade, might be goodlily gull'd.

II. In hard words, that many might admire it, because they understand it not, and so not dare to question one wiser then themselves; especially those that taking the height of the understanding by the *Jacobs Staffe* of preferment, must conclude none could be so wise, but the late King to write it.

III. In a gaudy phrase, that those tools, who are taken with words, more then matter, like Trouts, might be tickled into his clutches by the gills: Those, I say, Coxcombes in *folio*, who are bewitched with guilded leaves, who judge of a womans beauty by her bravery, and guesse of amans worth by his gaudy outside, might with *Scævola*, mistake the Secretary for *Porcuna*, and think it the late Kings, because of the embroidered apparell.

IV. In the late Kings name, that those Idolaters who make a King a God, and count it blasphemy to say a King may erre: who will be more then enough satisfied with the late Kings *ipse dixit*, and believe the doctrine not for the reason or truth, but his *say-so*, might receive it as an article of their Creed, and not dare to dispute its verity.

Upon these Fowles and Bedlams, he presumes; but least these Geese should not be sufficient to defend his Capitol, these lame and blinde *Jehusites* to maintain his strong hold; he endeavours by his magick, to raise defences, and by conjuring up the dead to make it an enchanted Castle (truly it is no wonder in such a piece of knight errantry to meet with an *Archi mago*; yet none but a *Don Quixote* will take this basom for *Mambrino's* helmet, or esteem him to have a golden head, because he hath a brazen face) and so in subtilty set it not out till the late King was dead,

1. Being sure the dead tels no tales, and that the late King was sure enough, for denying it: and here you see the Knight is charm'd asleep, whom this Magician did suppose onely able to perfect the adventure.

2. Knowing many, though they knew, yet would not affirm his words fals, because they esteem it a kinde of more mannerly charity, to give themselves, then the dead the ly, and believe him they had rather, then travaile to disprove him: here you see others disheartned by dispaire, to be able to achieve the enterprize.

3. Believing few would *luctare cum Larva*, quarrel with a *non entitie*, or answer a dead man; and so he might boast it unanswerable, because it should not, he thought, be answered: Here the Enchanter thought himself safe, because none would attempt to disturbe him. But the Devil hath deceived him, and truth hath Champions who he neer dream't on, that will utterly rase his so seeming indelibility; but to let passe this Metaphor.

Lattly, He besprinkles it with a great shew of Piety; yea, so much as may detect his knavery; for what more of self-denyall may be desired, then in some places? What more of self seeking be found, then in others learning of his old Tutor, to assume sometimes an Angels shape, that so he may cloak his black villany with the resplendent beauty of blessed Pierie.

But

The Epile Dedicatory.

But were it the late Kings, why was it not set out before his death, to have cleared all doubts? was he either afraid, or ashamed to own it? For opportunity, there was as much before to publish it, and the operation had been more effectually, then when the matter was past cure.

Perhaps there was some other ground for this rare *edifice*, and silver weights did move this engine; what a *Judas* was this to sell his Masters fame for base lucre?

But if the main cause of the forgery, was to slander the Parliament, and the chiefe end proposed was to lay all the blood and myeries of the War on their heads; then are you engaged to vindicate your cause, and to detect the forgery, which once effected, how would his greatest friends, become his deadliest enemies, and those that now cry a *Hosanna* to this Beek, would most clamorously then ring out a *crucifixe* to this Rock: Thus when you should censure him, all would echo to your sentence rejoicing in, and applauding both your goodnesse and justice.

1. That faction which now so wittingly are willing to conceal the falshood, and doe so seemingly adore the matter as oraculous; because it makes for their advantage: When they saw the cheat detected, and the Shaveling dragged out from behinde the Idoll, would detest the Authour of so bad an enterprize: and when the royallists, as they will be stiled, have found how he hath wounded their Sovereigne, and murdered their late King in his repute with posterity, who will be judges without exception, of the impartiall relations of the causes of the difference; will they not curse the Forger? and let them to it; and let thy vollics of execrations, that we may see, that they have not forgot their old trade, nor that all swearing and damming is a Shipboard with *Rupert*.

2. The good People of *England*; (those that have not dishonoured their Birth, nor given cause to their Parent to doubt them her own; but have undazeled beheld those direct beams, when the other bastard progeny hath winked at the oblique rays: those that have stedfastly gazed upon the noon-day, when the other have shrunk at the morning dawns, and have not endured the appearance of the fiery tryall) would have just cause to frown on this dishonourer of their Countries Fathers, and so inveterate enemy of their just cause, which to wound in the body, he hath not spared to slash his own in the head, aiming at you through his King, whom he would seem to adore so farr, as to sacrifice Laws, Liberties, Parliaments, and whol Kingdomes to his will, the safety of all to the tyrannicall interest of One; yes, become himself a slave to make his Royall Sovereign a Tyrant; and yet here the slave dares defile his so sacred Lord, being it seems more enslaved to his own devillish mallice, as if he were so bent to ruine his country, that he will defile what he seems to account a *noli me tangere*, under the incurieing an *Anathema*; so he may destroy it and its freedome.

3. Would not every man conclude, to see one murdering the very memory of his so dread Sovereign, and worse then annihilating his dead King, for infamy is worse, *non-entite*; nay, one of those blinde Bayards, those furious Malignants, who rage at, raile at, and brand with names unworthy an *English* mans thoughts; much more unbeseeming his mouth or pen, the supream Authority of the Nation, for but bringing the late King to an open tryall, in the face of the world, before which he might have evidenced his innocence if he would, or could, even that, not duty or allegiance to the late King, but his own base interest, and treacherous mallice to his Country; and your Cause hath put him on this design of Forgery.

The Epistle-Dedictory.

Thus shall your Cause be Vindicated from his foule aspersions; the late King from his falshood, and hypocrisie (whom dead unmercifulnes it self would not render worse then he was) and the world resolved, and satisfied to behold this unparalleled forger discovered and punished; who, when he devours the reputation of both Parties, seems to weep over them, and wash them with his *Crocodile* tears, (and we may justly liken him to that monster of *Nile*, for as his tongue discovers his Tribe, and his lying, that he is of the old Serpents race; so his actions argue for the simile; and his striving to thrive by the ruines of both parties, is not different from the others, preying both on land, and in the water.) Who hath been bold with the God of Heaven, as well as you gods on Earth, taking his holy name in vain, and making his choicest gift bestowed on men, the glorious rayment of his Saints most blessed piety, a vail to cover the ugly deformity of this bastard brat of his own brain: But her armour discovers the counterfeit *Palas*, and her weapons forg'd in Hell; that she is not of heavenly race.

Lastly, by executing justice on this dishonourer of your God and Country, you shall attain the end of your call, and of your being, as Men, Patriots, Christians, which is, faithfully to serve your God and Country: which that you may undauntedly doe; *The Lord of Hosts, the God of Counsel* still goe on, to protect, and direct you; That you may be honoured as *Joshua's* in our *Israel*, the saviours of us in the *Canaan* of liberty; after so long *Ægyptian* bondage and slavery, and so sharpe a travell through the wilderness: which that he would, and will shall be the desire and hope of.

The Honour of Truth, his Country and you.

To the Seduced People
OF
ENGLAND,

Dear Country-men,

HAVING with much amazement seen many before well affected Persons lately at a stand; if not in a trembling and retrograde motion, I could not but enquire into the cause; but O shamefull spectacle! I found an Idol-worship crept in amongst you, and saw you adoring the counterfeite Pourtraicture of one, you sometimes knew no Saint. Quis furor O civis? What fury, what madnesse Country-men hath bewitched you, that you seeme so devoutly confident of the truth of those things, whose falschood was as cleare to your judgements, and as manifest to your eyes, as if it had been written by a Sunne-Beame on every wall: What is in this Booke which hath not been in Messages and Declarations which were avowed by the late King; and so in reason might have prevailed more by the Authors authority? You beheld those unchanged; why should this Gorgon metamorphize you? shall this Terrellius, this mushroome, this Son of yesterday prevaile more on your belife then the late King could? shall his words be of more credit then a Parliaments, and his bare assertions then those ancient Records of your famous Ancestors so worthy practices in maincenance of your just freedome, which this Hocus pocus would juggle you out of? Can the counterfeite be more reall then the substance? and must the dimensions of the minde bee taken by the shadow of the body? Will you judge of a mans Physiognomy by his Pourtraicture rather then by his owne Face? Have you perfectly read the late King in his actions, and shall experimentall knowledge bee confuted by this forgers bare assertions? will you be frightened by his Image, whose Person could neither frown nor flatter you from your fidelity to your Country, nay and by this fals Image, which may be some Malignant Priests, whose name if known by you, would have made you conclude that it could not be true, is it newes to finde a Court Parasite preaching up prerogative? Some Prelaticall Levite gaping after a Bishopricke, Deanery or the like, had compiled this peice of flattery, but the late Kings succeffe deceiving his expectation, hee takes hold of this occasion to get money, (knowing that it would be vendable now or never) to transport him to Holland, and maintaine him in his tippet forsooth; a rare project, and it seems effectually beyond expectation, Hee that could never convert by his disingenuity perhaps a Soule, hath now perverted thousands by his forgery: Thus the Devill will imitate our Saviour, and hath taught his Disciple, who had been fishing for nothing all night, to draw a whole shoale to shoare at one draught. How many Malignant Priests have had no worke, but to raile and plot against the State, and therefore to spend the time might have written this second part of the Legend? For my part charity commands me to thinke it is none of the late Kings writing by reason of the forgeries and forgeries of which it is made up: and so it would you, if you will be pleased to take notice of them: shall meere wordes take you? will you adore a Devill if

The Epistle to the Reader.

Be but gaudily drest, and shall falshood be prevailent for a little flourishing? Should wee esteeme truth by words, how many Romances would bee accounted more authentick then our Bibles? Suppose there was no Policy in Machiaveil, no Sophistry in Aristotle, no Eloquence in Rhetorike, but this Deceiver had contrived it into this Image: yet seeing truth and sincerity are wanting, I see no reason wise men should adore it. Though this Goliath strut in a giganticke garbe of pace and language, and seeme to defie the whole Host of Israel, yet a Pebble, an unpollish'd truth from a youths arme slung, will overthrow the Boaster. It is truth onely conquers the wise, for to be captivated by ought else argues folly. Bee not cheated with a froath of words, nor let your well meaning be amazed with an empty noyse: Shall the wals of your reason fall at the royse of Rammes hornes, and shall painted Grapes allure you? Though they should, yet consider, they are but shew to entice, not substance to satisfie: But tis impossible that painted clusters should inebriate your heades, or make you reel from your fidelity to your Country.

You are men, creatures endued with reason; and therefore manly logick must prevaile against the allurements of effeminate Rhetorick. Consider that wals may be undermin'd, which a Battery could doe no good on, and be not cheated out of your freedome, which you could not be beaten out off. Let not a Goose quill make you all Ganders, and a sound of words bewitch you, whom drums and trumpets could not affright: What will your enemies account you but Asses, that are thus caught by the Ears, and what work will they employ you in, but bearing burdens? My Lord Bishop too will want a Mule, and must be supplied onely by such a fool. Your enemies are put to their shifts; this is one of their last designs, and I must confesse the bottome abounds most in lees, and the evening Horizon hath the thickest vapours; but let not this mist continue on your understandings; arise and court the Sun of reason and truth, which will easily expell this night of falshood spangled with twinkling pretences, which seem to twinkle onely by distance: For when these large promises have come to be performed, you have found a glimmer instead of a star; a scarce visible body, where you expected such a magnitude: Haft, least you be envelop'd in a channanau shade a darknesse may be felt, out of which you will not be able to groape, when you have lost your guides. Doe not your enemies confesse they want reason and truth, that they are thus forced to raise the dead to beget a believe? But why must this be a Samuel, because he is conjured up? The Author that now raises him, avers it to be his work, when a live; and so 'tis not the dead (as he would) that writ it; and suppose it were the late Kings: you see, he never intended to divulge it, unlesse fortune had so favoured him, that he might not fear to be ashamed, because none should have dared to have blamed it; and it must needs have little truth, and lesse reason, that relies onely upon force to obtrude a faith upon men. I beseech you therefore, to consider our answer, which is the Portraiture of Truth, truly suffering, whose Majesty is, and ought to be most sacred; especially by you being joyned so at this time with the Majesty of the English Nation: both are here inseparably twisted; our adversary by this stroke hits both; making them give way to his designe, or trampling upon them with the greatest impudence; for as he sets falshood on the Throne, so he makes our Laws and Liberties a Tyrants foot-stoole; 'tis absolute tyranny he aims at, and apparent falshood he hath attained: and could you think it were the late Kings (which I cannot, nor you will not upon second thoughts) it would be folly to hope that he, that dares make bold with a divine attribute of God, would have scrupled to rob you of your properties and priviledges. It is to me a most convincing argument, that the Parliaments cause must prevaile, because the enemy cannot wound it, but he must pierce truth; he cannot asperse it, but by lying, and

The Epistle to the Reader.

and so God is engaged to take part with us, who hates falshood with a perfect hatred.

The whole designe of the enemy is to divide us, that so we may with more facility be destroyed. Be assured that, divide, & impera is, not onely a maxime in Machiavell, but also confirmed from the mouth of our Saviour; Truth hath said as well as Policy, Wisdom as well as Wise-men; that a Kingdome divided cannot stand: How, when our adversaries perceived the fire of division to be kindled, and discerned some flames through, but a smal cranny; did they triumph as if all had been their own, and with a confidence rush into a new warr? Let us take heed therefore to our selves; let us not quarrel for the shell, untill we loose the Kernell; struggle for discipline, untill the Adversary pluck from us the doctrine: Religion lies at the stake, as well as Liberty, and though we could be content to be slaves to Man; yet let us abhor a vassage to the Devill. The Presbyter and Independent in this cause are like Hypocrates twins, they must live and die together; Tēa, let our Levellers call to minde, how the Curiatii standing close together were too strong for the three adverse combatants, but when by unwarinesse they were divided in the encounter, they proved all three too weak for one of their enemies.

Let us therefore be wise, as wee have been valiant; proove against policy, as well as force, which will argue us the more men; Reason being the essentiall property of humanity: Achilles his armour was given to Ulysses, not Ajax: Prudence triumphed over strength by the sentence of those Princely Warriours. Let us defeat our enemies of their hopes to cheat, and they will dispaire to beat the English Nation; which unite within it self, may laugh at the Combinations of Foreigne foes. Let us call to minde that handfull of Greeks, that valiantly retreated in despite of the united force of Asia, when those that were enticed by the great Kings promises were cut in pieces; a just reward of cowardize and folly: yea, how our worthy Ancesters under the Conduct of a maid sounded a glorious retreat from Popery, and cudgelled the great Catholike King into better manners for his saucy attempts against their peace. God hath blessed the lovers of Parliaments, and their enemies have been attended with shame and ruine ever in this Nation; to compare the Chronicles of our Kings and Tyrants, will evince the verity of the assertion; yea, how hath he made bare his arm for this Parliament; how hath he owned our cause all along, and with the destruction and infamy cloathed our enemies? Hath any Apostate thrived, or been in esteem with our very Adversaries? whose reception of Rebels manifests how they hate any, that have but appeared against them; should we play the villaines and betray our Country, though they might love the Treason, they would hate the Traitor; and our former loyalty should not be forgotten: wee should suffer because we were once true, and pay for our former offending their good worships. Wee may guesse what their actions would be by their natures: They are Timons, though not at large; haters of all that would but seem good men; and their interest would compell them to root out all, that did dare to pretend to Religion and Liberty: So that even private as well as publique safety pleades for constancy against such a foe, and self love may be an argument though we want brotherly affection, to perswade a continuance of unity among us; when the sacrifice of our Religion, Laws, Liberties and estates would not be a sufficient atonement for our lives; their malice is so bottomlesse, and their wrath so implacable.

Truly these considerations prevailed with me, and the same affection to my deare Mother my Country, shrued this answer out from me, that loosed the dumbe Sommes tongue in defence of his Father? for I thought silence might appeare guilty in this talkative age, and so edge an ignorant party, and I knew Inke a present remedy against the spreading of a Tetter: my onely aime was to pull the vizor from the Whistler, and shew you the counterfeite

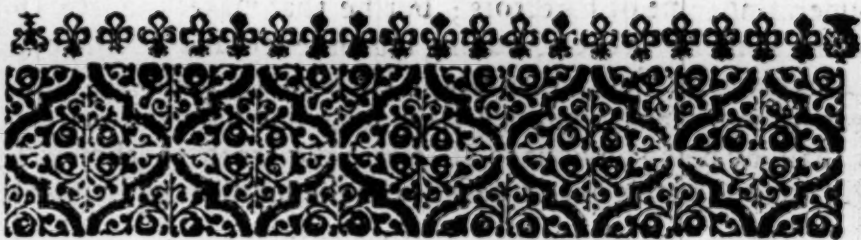
Xenophon.

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in his proper person, that you might not be caught in this Spiders web, but discerning the falsehoods and dissimulations through the Cobweb-lawne of his flattering phrase, it might prove a wasting of his owne bowels, not an entangling your intellectuall or diminishing of your fidelity. Knocke upon this and you will finde it sound not like a vessell of the late Kings; his writings were fuller, then that the aire if words must onely prohibi: a vacuum; and his stile was like his nature more commanding then fawning, sure he knew that Logick would be most prevailent with ratioll men, and so he would not aime onely to catch fooles with meere Rhetorick: but our Adversarie endeaoured sure to dazzell the simple, he daubes so with his fucusses every line, and embellieth with his carelling phrases every sentence, using little reason, and if possible lesse truth, which onely are able to convince the wise: yet indeed hee hath magnum in parvo, impudence in abundance to affirm much, but to prove little, and that little too must be proved by assuming onely his own assertions, but would not the weakest sonne of reason smile to heare him affirm this Image was like the late King, because he drew it? What? but haied then, and detestation doth this forger deserve, who hath not cared to abuse the dead, and mocke the ever-living deity, so he might but delude you. The most Christian, the most noble revenge you can take of him is by shunning his snare to see him caught in his owne trap; the disappointment will bee a punishment, for he will runne mad to see his wiles detected, and perhaps the Achitophell will hang himselfe when hee sees that he is rejected of all Parties: Thus this Comet that pointed at the State shall usher his owne fall, and the counterfet Light burne at the funerals of this Perkin. Hiss therefore this Mime of the Stage, and let the snuffe of his reputation goe out with a stink; that his villany may be recorded to his shame, and the infamy of Herodstratus may attend him, who hath fired the Temples of Vertue and Honour, that he might set a whole State on a flame: But doe you erect a more glorious edifice in your Brests to the honour of our cause, and the vertue of our Parliament, that like the Phanix they may arise out of the ashes more permanent and beautifull in all your eyes.

But to conclude O yee sonnes of my Mother, you Legitimate off-spring of England, I beseech you by the wombe that bare you, and the paps that gave you sucke, not to betray your Parent, your Country now travailling with Liberty, and ready to bring forth a Man-child; suffer not Tyrants to rip her up that they may destroy the Sonne of so much hope: Bee not cheated out of your innocency by this subtile Serpent with an Apple of Sodom, which at the touch of truth will fall to ashes: Be not affraid to enter Paradise for this painted Cherubin armed with a seeming Sword of Sophistry flashing with Rhetoricke: Sell not your birth-rights, your freedoms for a messe of Pottage so full of Colloquintida as this Supplanter offers you. Let not forgery and falsity turne the Scale against Truth, nor the Summe of your reason to be darkened by a Cloud of wordes: for bee assured that if this forger can cajole you into credulity, the enemy will loone cudzell you out of your Liberty; which that they may never accomplish, shall be the constant desire and present endeavour of,

The lover of Truth, his Country and you all.



Before I enter, I desire to be rightly understood : For
 I expect to have railing as much as malice can invent,
 belched out at me ; but I weigh not those *Rabsheks*,
 and shall rejoyce to heare evill from wicked men for
 well-doing ; Nay, as *Phocion* thought he had through
 imprudency uttered some evill when the *Athenians* liked his O-
 ration ; so should such Curres wagge their tailes, not their
 tongues, I should suspect my own innocency. But that I may
 take away all pretence of slander, or cause of censure, I here de-
 clare to the world , and protest before the great God, the sear-
 cher of hearts, whom I know I cannot deceive, that no intent to
 trample on the dead, or dishonour his dust, farre be such inhu-
 manity , but a desire to vindicate the living cause (& in eternum
 vivat, let the *English* earth and freedome be dissolved together)
 of God and my Countrey, moved me to this undertaking. When
 therefore I shall be forced to relate some errors committed in the
 transactions of State, impute it to a necessity to vindicate the Par-
 liament, not a desire to reproach the late King : And consider
 the cause of the necessity, the forger of the Book, whom you see
 plainly was a free agent, but that I act as necessitated. If one dis-
 charge at me, and I interposing a Shield, the shot by a glance kill
 a third person, will any doubt who was the homicide ? I suppose
 I shall doe the greatest honour to the dead, in vindicating him
 from those aspersions, that were he Author of the Book, he must
 lye under in the judgements of all knowing or understanding
 men who judge gold, not by a yellow out-side, and bookes not
 by their gaudy phrase, but by the truth of the matter. Besides,
 it is not infamy to say a man hath erred, obstinacy therein onely
 brands him : It is not I then that reproach the late King by enu-
 merating

ἵνα τοῦ π' κα-
 το' λόγων ἱκαν-
 τὸν λαὸν εὐ-
 τρεῖ. οὐδ' αὖ
 Phocionis.

Nimis dedig-
 natur mortalit-
 atem qui occi-
 casso erubescit.
 B. Reliq. Eu-
 phorion.

numerating some of his errors ; but he that makes the late King justifie himselfe in them, adding impenitency and obstinacy to make them Heresies and Crimes. These things premised, I shall venture to present to publick view, some few observations, (such as shall, by being obvious to all, cleare the truth to those, that will not be Infidels out of designe) of the falsities and hypocrisies the Treatise is fully fraught with, entituled, ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ The pourtraiture of his sacred Majesty in his Solitudes and Sufferings.

TO begin with the Title ; Here he calls the late King *Sacred*, yet in the Treatise audaciously gives his Pen, or Conscience the lie, by violating him in his honour even after his death : And he styles him a *Sufferer*, yet is so barbarous as to adde to his sufferings, like the insulting Assc in the Fable trampling upon the dead Lion, by endeavouring to murder his Soule in the judgement of those, who know Truth to be contrary to that he vents under the late Kings name. Thus he seemes to kisse when he is about to betray, to embrace in the Title, when he stabs the late King in the Book.

The Embleme in great part agrees to our purpose : For I am confident, that the Parliaments Palm, will grow under the weight of his reproaches, another Trophey being added by victory over this enemy, to adorn their triumph ; That the justnesse of their cause will stand stedfast and immoveable in the hearts of all good men, notwithstanding the stormes of his calumny, and the raging surges of his sea of malice ; and the lustre of their innocence appeare brighter, being set off by the dark foile of his forgery. But I suppose the late King was farre more modest than to trumpet out his own praise, or boast so great vertue his own, as to bee Authour of what the Embleme doth argue. I never read of any that canonized themselves, but those that knew no body else would do it for them. Thus *Caligula* indeed made himself a God while alive, because he knew the Senate would hardly decree him divine honors after his death. The late King knew such deeds would rather wrong his Honour, and make men thinke he dwelt farre from neighbours, nay, conceive him conscious of ill desert.

desert, that feared he might want a good report: An *Achilles* shall never want an *Homer*, nor an *Aeneas* a *Maro*, and vertue shall never faile of this reward, to be prized and praised, especially after death: It takes much therefore from the late Kings reputation, but to suspect him so vain as to be Authour of this Embleme; and yet he is cried up to have both invented and drawne it: And truly it is no wonder to finde him proclaimed arrogant here, who in most places after is aspersed with falshood and hypocrisie. I find little reason to beleeve this, and therefore lesse to beleeve any of the rest: for if hee make no scruple to belie the King here, he will lesse stand in doubt to abuse the Parliament elsewhere. Truly, had he set his own name to the Booke, as he would have excused the late King from being aspersed, so he had not left himself altogether inexcuseable, but might have pleaded the priviledge due to his function. For as Poets, so Painters, may feigne by authority.

Vpon his Majesties calling this last Parliament.

THE late King being overcome by importunity, or seduced by evill counsell, perhaps resolved by his ghostly Father *Canterbury* to boot, that faith was not to be kept with Hereticall Rebels, with *Scots*, who would have no Bishops, or innovations in their Divine Worship, breakes his Royall word so solemnly past, that nothing could have been imagined more firme, and proclaimes a second Warre against that Nation, for those very actions which he had either allowed, or forgiven so immediatly before.

First, here we may see what conscience was made of keeping Faith, if not agreeable to their owne interest, by the late King and his Counsell, and what great assurance the Parliament of *England* could put in any, though the most solemn promise, where there was a possibility of advantage to ensue the breach of it.

Secondly, what good cause the late King had to prize the safety of such Counsellors before the welfare of three Kingdomes,

The paper that contained the conditions of the pacification, was burnt by the hands of the Hangman.

and to preferre their devices, before the advice of the supream Councell, as of men more tender of him and his honour: when they had urged him to such an act, then which nothing could more blemish his reputation, as rendring him not to be believed by any & for any thing: (& sure our author is one of that litter of Lurchers he is so like them in his feats) for what tie would hold him, whom the engagement of his word, his Royall word given in sight of God and men, could not bind?

Thirdly, what good cause the Parliament of *England* had to endeavour a bringing such to just punishment, as made it their whole designe to render the late King, and people odious each to other, and beget such a mutuall distrust in both, that no safety might appeare but in the length of their swords; hoping to have attained to such power as to have over-awed the Lawes, and the desires of Liberty in the people, as was then done in *France*, to whom we were not neerer in situation, then they aimed we should be in condition.

Fourthly, what just ground the Parliament of *England* had not to trust the late King, who persisted in justifying such actions, and in prizing such Councillors.

Upon this breach, the *Scots* enter *England* with an Army, to preserve themselves by removing such Councillors, or to wrest the sword out of the late Kings hand, which had cut in two the Gordian knot (which none but one that intended to be an absolute Conquerour, ever would attempt by violence to dissolve) and so to make him unwilling or unable to be a tyrant. And the *English* Army would not fight them, either moved by a just sense of the injustice of the late Kings cause, or over-awed by the immediate power of God; one of which, the late King seemed to acknowledge, when he said, *That his Army he thought feared not to encounter men or Devils, and yet he could not make them strike a stroke against the Scots.*

First, truly this should have made the late King reflect upon his own actions, which his subjects would not maintain him in, and that not for feare of *Men or Devils*, but some other power, which must be God.

Secondly, it may discover the base degeneratenesse of those men, which then would by no price be hired to enslave their fel-

The common
Souldiers
would not
fight, to the a-
stonishment
of many, that
common peo-
ple should be
sensible of
publick inter-
est, and Reli-
gion, when
Lords & Gen-
tlemen seemed
not to be.

low subjects, but have since exhausted not onely their purses, but veines, to bring themselves and fellow-countrey-men to be subject to the tyrannicall lust of a second Conquerour.

Thirdly, it evidences how sortish we are by nature, even prone to act to our own ruine, and ready to apostatize from our former reason and piety, if God remove his restraining grace from us. *Montrosse, Lauderdale, &c.* had one told them then, that they should exercise such cruelty and villany upon all that stood up against Tyranny, and Popery, would have answered such a Prophet with a *what are thy servants Dogges, that we should doe this great thing?* 2 Kings 2. 13

Thus was the late King disabled to force the *Scots*, or to pay his own Army, and to fall to his old pilling and polling his subjects, he durst not, for feare of raising them here too against the authour of such tyrannies. And now let all the world judge whether the *Necessity of his Affaires*, or his own choice and inclination caused the late King to call this Parliament, as one who alwayes thought the right way of Parliaments most safe for his Crowne, and best pleasing to his people.

By this is discovered the impudence of this Forger, who hath dared to present the late King openly, averring and professing what all understanding men must contradict, or give their consciences the lye, and how villanously he hath dishonoured him.

First, making him act contrary to his knowledge, even to the very endangering his Crowne, and displeasing his people: for the breaking up so suddenly his so seldome called Parliaments, fully proves the assertion.

Secondly, professes contrary to his actions, and so rendring him no better then a † false Hypocrite: For if the late King writ this, he must have done it to blind the world, and justifie himselfe by deceiving others, and that wittingly, being so well acquainted with the knowledge of the fore-related truth.

† *Mendacium est fallax significatio aut cum quis fallendi animo verbis aut vita profectetur quod aliter se habere existimat.*
Burgerfeldii dea Philosoph. Moral.

b οὐδ' αὐτοκράτος
 καὶ φιλαλόβος.
 c ὅτ' τὸ μὲν φαν-
 δὲ καὶ αὐτὸν
 φασὶν καὶ τὸ
 ἵστον τε δὲ ἀλη-
 θὲς καλὸν καὶ ἰ-
 στανύτην.
 d ὅτ' αὖτις δια-
 φρενέων, καὶ
 ἵπ' ἡμᾶς ἀλλή-
 θωσιν αὖτις δια-
 φρεν. Ethic. 4.
 c. 7.
 e Diog. Laert.
 in vita Arist.

A virtuous man is b such a lover of truth, that nothing shall force him to desert it : Hee shuns a lye, accounting it wicked in it selfe, much more aggravated with accidentiall wickednesse, and will not to gain a World, goe about to beguile the World with lying. And if a Heathen makes this the character of morall Honesty, what hath this Christian proclaimed the late King, whom he brings in acting diametrically opposite to vertues pattern, making him own apparent falsehoods, and so aspersing him with the blackest coale : for what can be more infamous then to be accounted a destroyer both of himselfe and others? And yet lying, *minuit dicentis auctoritatem*, makes the party himselfe not to be believed when he speaks truth. So that our worthy Authour hath endeavoured to take away the very Basis of the late Kings credit, by this his knavery and folly.

By this also is evidenced the forgery of the Authour ; for the apparent falsity is an undeniable argument to confute his assertion that the late King write it. Can any be so sottish to conceive so wise a man would venter his reputation in so rotten a vessell where it was sure to suffer Shipwrack? And so as the falsity discovers his audacity, so both declare his forgery ; and the grosse abusing the late King, makes him more plainly appear wrong'd by this so good Gentleman.

Now to give you the Character of this forger : He is a thing in whose composition Knavery and Folly are chiefe ingredients.

Mercury and *Saturne* were in conjunction sure at his nativity, whose influence had power to give him wit enough to be a knave, yet not so much as to hinder him from being a foole.

First, a malicious knave that would really wound his owne, so he might but seem to pierce the impenetrable cause of the Parliament.

Secondly, a notorious fool, take his intention either way : If he did it to honour the late King, we see how he hath dishonoured him. It is not saying, but doing; not writing, but acting well that adorne a King. *Tiberius* a most pernicious Tyrant, can speak well in the Senate, when he intended the murder of some honest Senator ; he could say he would serve them, when he made them undergoe the vilest slavery : And when such Tyrants begin to speak well, wise men expect some wicked deed, which

f Dixi & nunc,
 & saepe alias
 P. C. bonum
 & salutarem
 Principem,
 quod vos tanta
 & tam libera
 potestate in-
 struxistis, Se-
 natui se vitare
 desere, & uni-
 versis civibus
 saepe ac plerun-
 que etiam sin-
 gulis, neque in-
 dixisse me se-

like a bitter pill they would guild over, that it may be more easily swallowed. It is not words therefore but *deeds* which deliver Princes glorious in the *present* and to *succeeding* ages. Nay, the elaboratenesse and bravery of the phraie would (if granted this) adde much to the late Kings disgrace, making him appear one that studied to *writ*, rather than *act* well, and would render him to have been very dangerous, to wit, one both able and industrious to deceive, aggravating his errors as crimes against knowledge; for one that knew so much and practiced so little; may quite contrary, must offend out of designe: or if to maintain the reputation of his cause, what could he have done more to destroy it? What cause (will all say) had the Parliament to trust the late Kings Messages, Declarations, Promises or Protestes? Who is not ashamed thus to dissemble, and openly averre known falshood.

Lastly, as we have seen his villany against the late King, by robbing him of his good name; most men accounting falshood a vice, and dissimulation amongst as many, being little desired. His malice against the Parliament in endeavouring to belye their Cause, and weaken their Party, though indeed he strengthens it, and confirms this in he shewes his teeth, his will to bite; and barks at the Moon; whose brightness is never the more obscured for the bawling of a Curlew. So also his impiety against God, in mocking him with those annexed species of devout Pietaty, wherewith he concludes this and all the rest of his Chapters, of which I shall onely say this, reciting his owne words, *Formalities of extraordinary Zeal and Piety are never more studied and elaborate* (and can we think his extempore, nay are they not like some workes whose carving cost twice the worth of the matter, and the phraie been more studied, though the matter I suppose, costime and labour sufficient; for as lying requires a good memory, so it cannot be done to any purpose without a good invention) then when Politicians most agitate desperate designs against all that is sacred in Religion and Lawes. Thus that grand *Archivillius* the Devil, quotes Scripture to tempt our behaviour; and in seducing us, often shewes himselfe like an Angel of light: all are not to be caught with open prophanesse, and therefore some must be fished for with a bait guilded, with a paper

ἢ Ἐυδαιῶν
πὶ τῶν παλαιῶν
συνταγῶν ὡς
λαμβάνουσι, ὅ
τοιαῦτα πᾶσι
ἐπιτελεῖται.
2 Rhetor. c. 5.

paper guilt of devotion: we are warned to *beware of Wolves coming in Sheeps cloathing*, and therefore need not to wonder to see the Impostor end with such a shew of Godlinesse: For perhaps he supposes he may so dazle our eyes with its brightnesse, that his falshoods may steale away undiscovered, and that most will think all must be good that ends so well: But I hope being *fore-warned*, we shall be *better armed*, and under this long Robe of purity, discover his cloven foot, which leaves the prints of division in all his goings. Besides, the elaborate elegancy of their phrase, may apparently demonstrate that they were conceived and delivered rather to move men then God; the so much licking of them into a form, proves them Whelps of an uncleane beast; but a Lamb or Kid brought forth in a perfect form, were onely fit for Sacrifice to the God of *Israel*, who is best pleased with those sudden ebullitions of devotion, the first born of our Soules, the openers of our hearts, are consecrated to him: *Some give me thy heart*, saith he, *not thy head*. Not composures therefore adorned with Rhetoricall flourishes, nor smooth running Sentences flowing from a *Ciceronian* tongue; but ejaculations abruptly broken with sobs, and prayers ending in unartificiall sighes fetched from a heart truly contrite, are the most prevalent Oratory with the Almighty, as whose pleasing cadences sound best in his eares, and suit most to the Heavenly Consort

These things considered, I conceive the Doctor had better have practised himselfe what he would have all others, and so devoutly have concluded with some piece of the Liturgie.

Chap. 16.

I know no necessity why his private and single abilities should justify out the joynt and concurrent abilities of the composers of the Service-book, which are not like to be so sound, or comprehensive of the nature of the duty, as formes of publick compasure.

How aptly then would a Sentence or two of the *Letanie* have fitted his purpose, and how sweetly have sounded in the close. And had he concluded thus, I am sure he had spoken more to the purpose.

1 *Have mercy upon me a miserable sinner.*

2 From Ap

2 From all blindness of heart, from pride, vain-glory, and hypocrisie, from the deceits of the world, the flesh and the Devill, from battell and murder, from hardnesse of heart, and contempt of thy word, Good Lord deliver me.

2. Upon the Earle of Straffords death.

THe justice or injustice of this act will best appeare by matter of fact; and the Earles life will best illustrate the causes of his death, which therefore shall be summarily presented here.

He was a Gentleman of good descent, great abilities, and much esteem in his Countrey, by which he was chose to serve in Parliament; where he appearing an eager defender of the peoples Liberties, was taken notice of by the opposite faction, and represented at Court as a man both able and forward, and so a dangerous enemy to tyrannicall interest, the Court Designes.

Behold here the East glorious, and the morning Sunne in its full lustre: see him a Patriot unblemished in his honour, and untainted in his Countries just esteem.

The Net is cast to intangle him, and the line throwne out to draw him to the other shore, and they fished faire, and caught the Gudgeon; for his too hasty ambition made him greedily swallow the hook covered with that tempting bait of Honour.

Thus *Nere* angled with a purple line, and golden hookes, and so must all that intend to become Tyrants.

The Patriot turnes Apostate, the earnest Asserter becomes a desperate Impugner of his Countries freedome. Thus gaping after the shadow, he lost the substance, snatching at honour he let goe his vertue, and so indeed lost both; for honour is that black nothing that attends vertue in the Sunshine of the worlds applause, and so consistent onely with it: and men desire honour, but because they would be accounted vertuous, judging by seeing the length of their own shadow, of what height they appeare in the eyes of others.

ἵνα πρὸς τὸν
ἑαυτὸς ἀγαθὸς
ἢ Ethic. i. c. 5.
καὶ ἵνα βέλαιον
σὶ τὸν οὐρανόν
διὸ καὶ ἐπὶ αὐτῶν
τὸ τιμῆς, καὶ τὸ
τὸ λατρεῖν αὐτοῖς.
Ethic 8. c. 8.

Behold the noon-day overcast, and the Sun muffled in a cloud; see his honour blemished by ambition, & his esteem tainted with Apostasie.

One observes
that *Nero* in 3
years attained
not to that
height of info-
lence and ty-
ranny, which
the *Emperour*
Strafford did
in one.

And now we need not marvell at the horridneſſe of the act, being forewarned to expect from ſuch principles the worſt: ſome none ſo cruel to their former profeſſion, as Apoſtates; and who ſo bitter an enemy to Chriſtians, as *Julian* once profeſſing Chriſt: *Nero* could not ſeale a malefactor's death without teares, and ſighing out an *Oh that he could not write*: but falling away, be- comes to delight in blood, and take pleaſure in the deaths of the moſt innocent: And if any teares flow now, they are rivulets of joy ſpringing from laughter, thought it be at the great *Auguſta's*, at his mothers ſlaughter, who gave him his life, and his Empire to boot.

So Sir *Thomas Wentworth* cannot think of his Countries ſla- very, but with indignation; but my Lord of *Strafford* frownes to ſee her ſo free: In the Houſe of Commons he will have a Par- liament reſtrain a tyrannicall King, at the Councell Table their Orders ſhall be of as great authority as Acts of Parliaments. The Knight drawes his ſword, and profeſſes to cut the cords, rather then ſuffer his Countrey to be bound; but the Earle will ſheath his ſword in his mothers (his Countries) womb, if ſhe dare but cry out, or ſtruggle for her liberty. Behold a ſtrange yet true Metamorphoſis, a man changed to a viper, a defender into a de- ſtroyer of his common Parent, his once to him ſo deare Coun- trey.

Now his abilities make him more pernicious, one cunning as well as coveting to deſtroy: but the latter was too hard for the former, his fury blinded his underſtanding, his haſte hindered his ſpeed, and made him ſtumble at thoſe things which his pre- cipitancy would not ſuffer him to take time to ſhun: therefore though there was nothing ſo deſtructive which he undertook, not, nothing ſo tyrannicall but he performed, or counſelled; run- ning on in a full career to eſtabliſh tyranny, trampling down the peoples liberties, leaping the Hedges of the Lawes, or making gaps through them; yet at laſt he was ſtopt at the Parliament Bar, which is too high for him to leap over, and to fall over it, will break his neck.

For the Parliament having taken notice of his crimes, and yet will and ability to increaſe them, were bound in prudence as well as juſtice, to call him to account, to prevent future, and

make him satisfie for former misdemeanours and Treasons!

He is arraigned, tried, and as his crimes were notorious, so was his triall notable, convicted and condemned; and truly no malefactor died lesse lamented, or more generally abhorred: for three whole Kingdomes were his accusers, and eagerly sought in one death a recompence of all their sufferings.

But for me to goe about to prove his guilt, and the justnesse of his suffering, were to light a Candle to the Sunne; his tryall being before so largely published. He was voted guilty of high treason in the House of Commons, in divers particulars; but especially for that he had said to the King, *That he had an Army in Ireland, which his Majesty might imploy to reduce this kingdom to obedience.* And the Lords voted him guilty of the same upon the 13. and 19. Articles.

Behold the evening mantelled in Crimson, and no wonder it is to see the Sun set in blood, which had exhaled such tragical vapours in his Diurnal progresse. See him that stripped himselfe of the glorious raiment of *Vertue*, for a gawdy garment spangled with counterfeit honour, cloathed with shame and everlasting infamy; and that would not live a Patriot beloved, dying a detested Apostate and Traytor.

But now let us leave the Earle, and come to this Doctor *Farrus* his Conjuror, and see what amends he makes the late raised King here, for the former wrong. But his aim is onely at the Parliament.

For first, *Strafford* must be innocent, to make the Parliament guilty, and be accounted the Martyr of Loyalty, slain by their unjust persecution; truly, he fell in tyrannies cause, and therefore more properly ought to be accounted an Heretick: But were he innocent, how villanously doth he here lay innocent blood on the late Kings head? whom he affirms in his judgement thought not *Strafford*, by any cleare Law, guilty of death Nay, and of whose guiltlesnesse he was better assured, then any man living could be, or the Parliament was. And yet that he gave commission to signe to the Bill for his execution, is manifest.

But it was not plenary consent. Then what needed the late

King have made such scruples of conscience to signe other *following Bills* (as he after pretends) when his assent would not have been a plenary consent *being only to satisfy the importunities of some*, and that out of necessity of safety; yea and such Bills as onely would have devested him of his tyranny, not of his innocency; and whose worst consequence could have been but a diminution of power, not an augmentation of sinne; nay, rather would have hindred him from, then forced him to embrue his hands in the blood of the innocent.

And whereas he affirms, that the late King *never met with a more unhappy conjuncture of affaires, then in the businesse of that unfortunate Earle*; I would fain know whether in the abolishing Episcopacy, and many other like businesses, he himselfe hath not rendred him seemingly perplexed between *unsatisfiednesse in conscience, and a necessity of satisfying the importunities of his people*.

Secondly, the late King must seem thus conscientious, that the Parliament may beare the guilt of all the blood shed since: For will not all imagine (thinks he) the late King was assured of his own innocency from all those torrents of innocent blood, that him could shew so little trouble for them? when his forced consenting to the death of one man, hath so great operation on his soul. But to see the folly of this Forger: For what consequence can arise from ones being sorry for a malefactor, to prove such a one could not but mourn bitterly for the blood of bloody innocents? and his villany too against the late King, by presenting him owner of a conscience, which will stumble at a straw, and leap over blockes, *will strain at a Gnat, and yet swallow Camels*; which doth infinitely dishonour him both in his capacity and integrity.

For it is, not the late Kings breaking his Royall Oath in not his ruling according to it; his Royall word in infringing the Petition of Right, *Magna Charta*, the agreement with the *Scots*, and raising a second warre against them; not his beginning warre in *England*, setting up his Standard against the Parliament, winking at, if not causing the rebellion in *Ireland*; not his injustice in suffering the unjust proceedings of the Councell Table, Star Chamber

chamber, High-Commission, &c. in imposing illegall Taxes, Monopolies, &c. in not paying his debts, whereby many whole Families have been ruined; not his impiety in suffering Gods worship to be polluted with mens inventions, nay, in commanding his holy day to be prophaned by sports unbecoming a Christian people at any time, and such as were ceremonies onely becoming the celebration of *Floraes* Feasts, once *Romies* so famous Strumpet: but it is the delivering up of a malefactor into the hands of justice, that he makes thus to wound the late Kings Conscience.

Indeed it might Justly have troubled the late Kings conscience to consider, he had brought the Earle to such an end by engaging him in such actions; (but he might act beyond commission, and so the late King lesse guilty) and had the Forger made but his the cause of his trouble, he had rendred the late King more truly penitent, and far more pious in the eyes and thoughts of all good men.

But he will have *Strafford* innocent; and truly it would cover his own guilt, could he but evince it; for we may perceive that him an agent in the same actions, and so comparatively criminal, if not superlatively transcending him in his thus abusing the late King here: and therefore boldly proclaimes the Earles innocence, who could not deny his own guilt; For all that ever heard or read the Earles trial, finde him warding off the blow of high treason, by affirming his acts were but high misdemeanours, and felonies; and pray what injustice was it to put him (admit he were but a Felon) to death? His honours aggravated his crimes, and his authority could not lessen them, being so dangerous in its example, and perspicuous in its height.

These things considered, it is easie to discern the impudence of his Author, daring to affirm a man innocent, whom self-confession, and three Kingdomes testimonies proved guilty.

The whole question in controversie between *Strafford* and his accusers, was, whether his crimes would amount to Treason? As for Felony, he was forced to confesse it.

Now should we admit his plea, and find him guilty onely of Felonies, and high Misdemeanours, could we finde any reason that the late King should be so troubled, or any possibility that he

May pole
dauncing.

he would professe, that a Felon by any cleare Law was not guilty of death?

But let all read the Articles that Earle was condemned upon, and then judge whether it was not treason in the highest degree. For had this alone been proved, that he advised the late King to enslave England by an Irish Army, was not this voice the language of tyranny, the very *αφ*, the *Tactus Physicus* of most absolute treason?

Sure, could the late King allow such counsell in his judgement for lesse then high treason, he must have thought the practising of it no more; for intention (and then sure counselling of treason) is judged worthy of death by Law, and so treason.

And were he owner of this principle, That to enslave England by a foreign force, would be no treason; no rationally Englishman could complain that he suffered on a Scaffold.

But I wil take leave of our Conjurer with one question, which shall be rime, though he should have the impudence to deny it reason.

Hath Rhadamanthus thought it fit
Whom we condemned, to acquit?
And by some Spirit to you sent
The vote of Hells black Parliament?
If you such strict intelligence
Hold with him? as to know their sense.
Then let us by the next post know
How Canterbury sped below.
And whether Pluto and his Peeres,
Doe justifie all Cavaleers?
Which though they doe, we care not for't,
They being but the lower Court.

3. Upon his Maiesties going to the House of Commons.

BY this walk all wise men conjectured the late King intended to march, and perceived that he would either bow or break the Parliament: but our Author endeavours to justify this act, that he might make some satisfaction to the late King for his preceding offences. And truly our Painter hath very truly drawn the signe of the *Labour in vain*; for he may as well cleare the Moon from its spots, as this act from just censure; which makes me judge him rather a Signe-painter then a Limner; and if wee look discerningly on the rest, we shal see the signe of the *Goose* here, of the *Fox* there, of the *Ape* every where; but of the Kings head no where, much lesse his pourtraiture. *Admit the late King had such just motives, and pregnant grounds in his own thoughts, that there needed nothing to such evidence, save onely a free and le- gall triall*; yet it no whit excuses this way he went, which was repugnant to all the Lawes and Customes of the *English Nation*. If the late Kings grounds were so firm, why went he so slippery way? If his desire was to bring them onely to a free and *Legall triall*, why proceeded he not against them in a free and *Legall* course?

The late King was neither so young, nor so ill read in Parliamentary proceedings, as to plead ignorance; or if he had, so destitute of counsell which could informe him, that there could be no *legall triall* of members in Parliament, during its Session, but that supream Court it selfe, from whom the Law admits no appeale, no not to his own Throne, which is included within, and closed with the same *Walls*; nor free, but by impeachment in Parliament, and so not by plucking them by force out of the house.

Sure therefore the late King would have taken his place in the House of Lords, not have thrust into the Chaire among the Commons, had he had no intent to invade their priviledges, as the Forger affirmes, and calles God to witnesse.

But

*Ignorantia in-
vincibilis so-
lum excusat.*

But from such premises all understanding men must deduct conclusion, farre different from our Authors *Ergo*; and must judge by the action, that the late King intended either to try how the Parliament would brook the affront, that he might know how to make bold with any other priviledge when occasion served; or to fright them from their fidelity to, and restrain their activity for, the Common-wealth, (whose good was contrary to his corrupt interest) as our Author confesses at the latter end of this Chapter; if not, to attempt something more high and horrid, as the Queenes anger at his fruitlesse returne seemed to imply, which could not have arisen to such a blustering height from a lesse cause, then the frustrating some high expectations and hopes built upon this bad designe.

Behold here the crime the members were guilty for, Activity in redressing the grievances of the Church and State. See also whether we had not a Queen Regent in those times, and that the gray Mare was the better Horse. Now I hope all will confess that grand Maxime of Court-Divinity plainly proved false, *That the King was to give no account of his actions but to God*: for am sure a very Heathen could at most but make the Queen Goddesse.

But whatsoever it was, God made it void, and so declared to us, that it was not pleasing to him: and though the end be not so cleare, yet we are convinced that the *medium* was naughty, but God hath forbidden us to *doe evil*, though we are certain *good will come thereon*.

We will now come to shew how this Forger wrongs the late King here, by his foolish juggling, sottish arguing, and contradictorily affirming and denying the same things, by which both his Bookes falshood, and this acts pravity, will be illustrated.

First, he saith the late King *missed but little to have produced some writings, by which those unlawfull correspondencies the members had used, and engagements they had made would have been discovered*. But would such an assertion excuse any for *falsly* charging, and *unlawfully* prosecuting another? How could the late King know they had such writings, unless he saw them, or heard of them by others? Sure he would never ha

have let them goe, had he once seen them; and he might have produced their testimonies who told him. Then how could he have missed of them, had there been such writings, having sealed up their Chambers, Studies, and Trunks, and that so suddenly, that they could not have time to convey them away; and it is most improbable they would carry such about them.

Surely so wise a man as the late King, would have specified his grounds and motives he proceeded on to clear himselfe, being so well experienced, that so great a distrust was created of him, that his bare saying would not convince most men; and therefore it cannot bee imagined that hee would write thus weakly.

Then that *the number of his late followers were short of his ordinary guard*, he boldly affirms, and falsely too, as *All can witness* who saw the late King going attended with a great number of Gentlemen, Souldiers, and others, armed with Swords, and Pistols, to the number of three hundred, who came up to the very doore of the House of Commons, and placed themselves there, and in all passages neere to it; nay, threw the doore open, and so kept it, often loudly enquiring when the signe would be given, which signifies they expected more then they attained, and intended worse then they did attempt.

Mayr History,
lib. 2 p. 26.

But what needed any Apology? were the number lesse then his ordinary Guard, and an excuse that (*it could bee no unwonted thing for the Majesty and safety of a King, so to be attended*, being unassured too of *having affronts cast upon him, if he had none to preserve a reverence to his person*) if the number of his followers were greater every day; which I am sure is false, take it before, or after, unlesse he meant we should suppose of his ordinary guard, at the time this might be written, which might be when the late King was up in Armes at Oxford, or elsewhere: If so, truly we may see how this Mountain glories in his bringing forth a Mouse, and thinkes this work worthy of almost an Ages employment.

Behold also what an Oraculous truth it is, that is so cunningly delivered, that though the contrary be proved, yet by another construction will be true: And consider whether *Apollo* guided not the pen of our Author, who so juggles to deceive his sottish

idolaters? But I beleeve his very impudence will faile him here, and our Forger as well as all others, will blush to prove his verity by such a reserved sense, which will evince a dark, but never a good meaning.

The falshood appears therefore, by considering the late Kings often repaire before to the House with fewer attendants, and so suddenly after into the Citie with no guard at all; and that word *Ordinary* too was hardly a true Epithite, the late King usually at that time going without any.

And the contradiction is plain; for the words imply plainly, that the late King had more then ordinary cause for a more then ordinary guard to preserve his Majesty, and safety against affront and injury *in such discontented times*:

But beside the folly, and contradictions, by the folly, sure this could not be the late King who writ this; for he was so wise to know, that not the Partizan, or Halbert, but the Sword of Justice is it that preserves a reverence to a Princes person: and his conscience being so clearly convinced of the Justnesse of his action, could not beget a diffidence of his peoples affection: so that some other reasons caused the late King to goe so attended, may be easily concluded, then these here this Forger hath devised.

Who in the next place much for the late Kings honour affirms, *That those men were looked upon by the affrighted vulgar, as greater protectors of their lawes and liberties, then the late King, and so worthier their protection*, And pray whose fault was that, the late Kings evill government, or their good endeavours? and that they did not fright the vulgar, but this as well as other the late Kings actions, did it, our very Author confesses; where he hard before sayes, *It filled indifferent men with jealousies and feares: yea, and many of the late Kings friends, as well as the Common-wealths, resented it as a motion rising rather from passion then reason*.

And we plainly see, that the late King endeavoured rather to foment then prevent those future commotions which have followed to the undoing of many thousands by this act, and his other proceedings against the members.

For, was it not a crime against the Law of Nature, against the Rules

Rules of Justice, that innocent men should be charged with so great an offence of treason, in the face of the highest judicatory in the Kingdome, whereby their lives and estates, their blood and honour, were endangered without witnesse, without evidence, without any possibility of reparation, even in point of innocency? For the late King denied to discover the Authors of their charge, and yet would not passe a *Bill* for their discharge, unlesse in the Narration they would desert the avowing their own innocency. Nay, was it not an act of tyranny beyond parallell? He accused them, and yet would produce no witnesse; nay, he confessed them cleare in his judgement, yet they must not professe their own innocency, for feare of wounding his honour. But truly it would rather have increased the honour of a King professing Christ, to have repented of his unjust accusation, then obstinately to persist in it, and to seek to conceale it; nay, justifie it by an act, if possible, of greater injustice.

Behold therefore what little amends our Authour hath made in this also to the late King; and judge if he had not done more for the late Kings honour, if he had not thus conjured up this last act in our memories, as he hath done the actor in his Book. But fooles will be doing, though it be but mischief, and knaves to get a peny to themselves, will rob their masters of pounds.

4 Upon the insolencie of the Tumults.

THE things he calls *Tumults*, were but companies of Petitioners, which the Parliament could not have forbid without apparent breach of the peoples freedome, to preserve which, was the end they were to propose in all their actions.

What ominous presage of all the following mischiefs these could be, I cannot discern, neither could this Forger himselfe have foretold, though his skill be so great now they are past: For I think he was none of the late Kings *Cabinet Counsell*, and so not privy to his designs; which, had he been, he might indeed have safely known what would come to passe.

For what signe was it of a future warre, to see a poor oppressed people petition for redresse of many grievances they had been so long, and so sharply afflicted with? Suppose we see a man going to a lawfull Judge for justice, can we in reason conclude, that he intends to fall upon his oppressor by force, and redresse his wrongs by his Sword, from that action? Indeed if we knew his adversary intended to fall upon the Judge, because he feared he would do him right, we might wel imagine that he would endeavour both the Judges and his owne preservation by a lawfull defence. Behold then the dexterity of our right reverend Augur.

But they *were not like a storm at Sea*, which might blow over, *but like an Earth-quake shaking the foundations of all*; and so likely to teare up tyranny by the roots: Behold then what reall cause hee gives for the late Kings being so highly offended with such petitions, which were represented, as not onely likely to lop some over-grown branches, but to stub up tyranny, and leave no possibility for its future springing.

See also his falshood in affirming *they shook all*; Were not the Parliaments, the Cities, the Countries foundations unshaken? Were not the generality of the people petitioners? So that the foundation of Court-oppression onely shook, and malefactors solely trembled at these; who saw they should be called to account by the supream Court of Justice, for all their misdemeanours, rapines, villanies, and treasons.

These Imps of tyranny therefore were of *Nero's minde*, they thought it best to quench the flames approached their Fortunes, not with water, but ruine; hoping if they could reach the Axle where the pinnes were that bolt this frame of the Commonwealth, they might pull them out, and so pluck all into *Chaos* with themselves. Behold the grounds then of the late Kings attempts, the motives perswading him first to plucke out some Members, then to destroy the Parliament by force of Armes.

He calls Petitioning *the madnesse of the people*: and they could not chuse but be mad knaves, because they proved bad slaves. What *Bedlams* were these that would desire to be unchained; nay & plead reason for loosing their fetters? Sure some of their Ance-

cestors

α ἡμῶν ἐναντίος
γαῖα μὴ θίγῃ
τὴν.

cestors mad blood ran in their veins, that they seemed so to be offended at slavery.

And sayes, *The confluence and clamours of the vulgar, passed all boundaries of Lawes, and reverence to Authority.* They passed *White-hall* indeed, and therefore all boundaries of Lawes, which I dare warrant he limits by the late Kings *will*. But what a clamorous thing a written peece of paper is, and what a transgression against the Lawes, and a contempt of Authority it is to petition, & humbly intreat the supream power for to vindicate the Lawes from destruction, and the Nation from oppression, we could not have imagined, unlesse this eighth wise man had told us.

But if some were uncivil, as in such a number could be no eighth wonder, why should their rudenesse argue the petitioners more, then the same unruly deportment of the late Kings followers did the rest to be tumultuous, and so the late King the author and head of the first tumult?

In going to
the House of
Commons.

Nay, let all the world judge, whether to come unarmed to petition, or to bring armed men to demand, seem most invasive of the honour and freedome of the two Houses?

For the Parliament to suffer inoffensive men, nay, men that had estates, and so a private interest in the publick good, to be a guard, could be no offence, the act being solely in it selfe defensive, to any but those that intended an invasion; especially being in an impossibility of having any assurance, that they should not be reinvaded by the late King, or some for him, with the same or greater number of *Desparadoes*: it was not fit to tempt God, expect a second miracle for deliverance.

Neither *fear'd they themselves*, but the late King gave them just cause to fear, who had continually before dissolved other, and so lately affronted this Parliament, because they seemed opposite to his tyrannical designs; & who seeing he could not fright this, might seem necessitated to compass his design, to force it from its so zealous activity. Besides, the feares the Houses saw in all good men, gave them great cause to suspect, whom they could not conceive to have taken such a general *Alarm* from meer pannick terrors, it was not to be imagined the *Asie* could have made such a tumult throughout the whole *English Camp*.

Behold

*N^on causa pro
usa.*

Behold therefore the subsequent conclusions so confidently deduced by the Author, flow not genuinely from true or rational premises; but are sophistically drawn from the *fallacy* of a *seeming*, for the *reall* cause by the malice of the forger, to asperse the Parliament.

Who were the chiefe *Demogogues* and *Patrones* of *tumults*, I know not, but sure I am, the late Kings enormities in his former government, caused the petitions, and his tyrannicall assault upon the persons and priviledges of the Parliaments members, occasioned the guards; and if these were tumults, let the world judge what was the *reall, proximate, adequate* cause, and who the true author of them.

Yet by the way, I think I may easily adde, that the late King was so farre from being an *Athenian Demagogue*, a popular man in his aimes and actions, that he was alwayes accounted a *Pisistratus*, a Tyrant, swaying all things by his owne absolute Will.

That there could never any order be obtained impartially to examine, censure, and punish the known *Bontifens*, and impudent incendiaries, hee truly affirms: for when Citizens unarmed unlesse by the lawes protection, and the Sword of Justice, went quietly and inoffensively by *White-Hall* gate to doe their duties, and discharge their consciences in a legall way of petitioning, they were affronted, assaulted, hacked, and some butchered by desperate villains sallying out of *White-Hall* gate, and retiring into the late Kings Court, which was the receptacle of the true *Bontifens*, and his power their protection from just punishment, notwithstanding he was petitioned for justice against them. So that it was the late King and his Council (*who should have been wiser Statesmen*) who encouraged the Incendiaries, if not by words, yet by deeds, owning them as friends; nay, as a guard fit for their turns, and commending their courage, zeale and industry; which to sober men could seem no better then that of the *Devill who goes about seeking whom he may devour*.

Behold here what cause the poore people of *England* had to flye to the Parliament, as their onely *Asylum* and *Altar of Refuge*, when their King in stead of protecting them, countenanced others to mangle and murder them; and in lieu of easing their

yoak, and redressing their grievances, trebled their task, adding murder to oppression, for their but seeming *unwilling* to serve under his Egyptian Task-masters.

And see with reverence the justice of God, who brought the late Kings blood, if it were innocent, to be shed, in the very same place, where the first innocent had his blood spilt in this quarrel, between Tyranny and just Liberty.

He goes on, making it a cause of the late Kings departure from *White-Hall*, because he could see no declaration could take place for the due repression of these tumults. Truly some Bishops did make an insolent protestation, which was of such dangerous consequence, and so deeply intrenched upon the Fundamental privileges, and being of Parliament, that they were voted guilty of high Treason, and committed by the Parliament for it: but that any other Lords and Gentlemen of Honour, did then declare, is more then ever he can prove, though hee hath so much confidence in affirming it.

And wil needs clear the late King from meditating a warre, because he had *no Army to flye to for protection*; when he had immediately before protested, that the late King chose to depart, as thinking it better to fight them in the field, (and is not that a warre?) nay, he makes it a piece of *Gallantry* so to doe, and so worthy imitation, though he should be disadvantaged by number, and place: But Logick must give place to him as wel as Truth, And truly, though our Author thought his bare word might convince some men, and his contradictions be unquestioned, yet he might have had so much consideration, as to know, that God the Creator of Reason, and knower of all secrets, could not be deceived, and so have not so often prophanely called him to witnesse to his irrationall falshoods.

For that which followes, I can truly and confidently averre, that no attempt was ever made, nor any affront ever offered to the late King by the Petitioners, or Guards, therefore there was *no such prostitution of the Majesty of the late Kings place or person, of the safety of his wife and children*, to be imagined, as our Author wisely supposes: wil not his rendring the late King so imorous then, make most men suppose that a guilt of conscience accusing him within, telling him how ill he had deserved of, and
what

what mischief intended against the supream Court, and in it against the whole Nation) made the late King so feare in very justice a retaliation.

But now he would fain suggest, *That had this Parliament sate full and free, the late King was resolved to heare reason in all things, and to consent to it so far as he could comprehend it :* And what good ground he hath for this, let all rational men judge, who by the precedent evidences discern who was the cause they sate not free (as he pretends :) his loop-hole also here is left too little for him to escape through ; and would he assume the late King could not comprehend it to be reason, to proceed Legally, according to the Lawes of the Land, and priviledges of Parliament, yet he could satisfie few intelligent men. Thus at length we may see who acted the Swine in *Englands Garden*, and turned three Nations into disorder and confusion.

And truly our Author hath affirmed so long, that his very confidence fails him ; & so in the conclusion he is forced to pay it with thinking : nay, he dares not absolutely think neither, but sure he must have great reason, that he is *but sometimes prone to think that had the late King called this Parliament to some other place, the sad consequences in all likelihood, with Gods blessing, might have been prevented.* I would gladly know when those *sometimes* are, and what quarter the Moon is in when his thoughts are at Spring-tide. But why should he be but sometimes prone to think when in all likelihood it might be so ? He is not so cautious, but he dares affirm where no likelihood appeares of reason or truth. It seemes he speakes not as he thinks, and therefore though for his own ends he will say any thing, yet he would not have us to conceive he is such a senselesse Gentleman to think so ; and when he comes to thinking, is very cautious : he had rather be counted a Knave, then a Foole ; and yet good men know a knavery is folly : he will adde such clauses, as shall make it impossible for him to think amisse, and impossible on the other side to speake aright. Truly I dare think and say too, that in all likelihood, nay undoubtedly Gods blessing might have prevented the sad effects at this very place where it was called, and in as much likelihood here as any where else : for it was not the place but mens bad interests that raised these sad tempests ; it is not

the Circle but the Conjurer that raises the Fiend : And if we had seene any Parliament had sped better in any other place, we might be somewhat more prone to think, as he doth : The first Parliament in the late Kings reigne was adjourned to *Oxford*, and yet was as unfortunate as others; and the very Junto at *Oxford* (which seemed to consist of our Authours white Boyes, whose generous constancy, and cautiousnesse he so much approves, and whose loyalty he commends with such confidence every where) and the late King fell so foule upon one another, that to cleare himself handsomly the late King was compelled to adjourne it, which the good Members themselves construed no other then an utter dissolution, and the late King rejoyces for being so wel freed from the place of base and mutinous motions, the mungrel Parliament there in his Letter to the Queen.

Kings Cabine
opened pag. 13

A Parliament would have been welcome in any place sure as he says, and good cause too, when all places wanted one so much; and truly I think it was not *unwelcome to Westminster*, it was more welcome, and more made on, then our Authour I think would have had it : It would little have grieved him to have seen it thrust out of doors; and the Citizens were insolent tumultuous fellows for declaring their affections, and telling it, that it was welcome in his judgement I am sure; therefore let it have met where it would, it could never have received better, nor I doubt so good entertainment; and for my part, let him be accounted a very confluence of all vitious humours, and a sink of stinking baseness; let him be esteemed illegitimate, and all *English-men* abhorre him as his Mothers reproach, who did not, and wil not sound out a more then thrice hearty welcome to this Parliament.

By those expressions in the fore-cited Letter, we may all see that the late King could not brooke a Parliament, no not a peice of one any where; and that he was not of our Authours minde, and so in all probability was not the penner of this Book.

5. *Upon his Majesties passing the Bill for Tri-
enniall Parliaments, and after setting this,
during the pleasure of the two
Houses.*

THis Chapter our Author intended for his Master-piece of Knavery, and therefore for lying and juggling is unparal-
leld throughout the whole Book; which most men may think strange all places in both so superabounding. For here he flanders the Parliament with such a plausible shew, as he could not any where else make out: The seeming good of these Concessions, must render the Parliament *really evill*: What, hath the late King stripped himselfe, and invested them with such Authority? Hath he entrusted them with so great power, and doe they not stick to abuse it? O ingratitude beyond parallell, cries hee! and we shal shew what good reason he hath so to doe, suddenly and briefly.

The late King being forced by his wants, (as appeares before) to call this Parliament, was by the same necessitated to these Concessions. For this Parliament (taught by woful experience, that he used Parliaments but to serve his own turn; and so when he had attained his ends, their end ensued in a sudden dissolution) would grant neither pole-money nor Subsidie, to relieve his necessities, until by his Concession, they had obtained this continuance, to redresse the peoples many and great grievances.

Behold at the first drawing the Curtain, how the Scene is altered! We may already guesse our Poets Comedy will prove a Tragedy, and his so seeming glorious beginning will conclude in a very sad, and bad Catastrophe.

First, I shal tell our good Author, the late Kings actions about that time, very little confirmed the world, that his purposes were to contribute what in Justice, Reason, Honour and Conscience he could to the happy successe of this Parliament, The violent purge
which

which he had intended for the Parliament then, shewed he liked not their Physick.

Was the tempting the *Scots*; endeavouring to bring up the *English Army*, and to engage it against the Parliament; attempting to seize the Tower, and free *Strafford*, who was to conduct over the *Irish Army*; yea, to put *Portsmouth* into Mr. *Jermains* hands, where a *French Army* was to land, any great Argument to confirm any, that the late King conceived this Parliament would finde worke for three yeares. But Convenient Recesses is added, by which no doubt, our Author meant such a recess, as would be convenient for the late Kings designes, which was onely a small adjourning for two yeares, and three quarters, and halfe, or perhaps for ever, as the late *Junto's* recess at *Oxford*. Yet truly, the plurality of the word shewes, they might have met to have now and then considered the Kings wants, but must alwayes for conveniency sake, have put off meddling with the Common-wealths grievances till the next meeting, if that could afford so much time, as it never must have done, nor could to say truly, without inconveniency.

Behold here the wisdome of the great *Apollo*, whose Priest writes so oraculously, that his words and assertions must by all meanes be esteemed verities in the very abstract: can it be counted his folly that others understand him not? Alas! take his sayings according to his meaning, and you need not feare any fallshood, especially where he interposes his fine limitations to explain himselfe, as we confesse he hath done here very significantly, and greatly to his owne purpose: and consider, that if you doe catch him now and then in a slip, that the Spirit doth not alwayes inspire him, and so he writes according to his own wit, which alas is humane, and not so Diabolically politick.

But in this following, I am of our Authors minde, That the late King did not imagine that hereby some men would have occasioned more worke then they found to doe. For had their assivity been never so great, he and his good government had made them work enough before, and yet for feare rather, they should doe any work then want it, he tut them out more every day; as is apparent by the whole course of his actions from the beginning of the Parliament.

Though I cannot agree that this was an *act of highest confidence*, whereby the late King *hoped for ever to shut out, and lock the doore upon all present jealousies, &c.* but must affirme it for an *act of lowest necessity*, by which he was onely likely to rid out of England the *Scots*, and lock them out from hindring his designs.

Neither that it was an *act unparalleld by any of the late Kings Predecessors*, when as some of the former Kings had passed Acts for a Parliament once a yeare; indeed Annuall and Triennial are not parallell, and so it is unparalleld in one sense, though not in common sense, but he must blush to use any such interpretation.

We see therefore it was rather Selfe-deniall in the Parliament to ask his consent, when they might have required none by Law, there being two Statutes then in force for an Annual Parliament, then an *Act whereby the late King denied himselfe in any high poynt of Prerogative*. And we may also behold, what great benefit the people were like to have by this act for a Trienniall Parliament; by the profit that accrued by the two Statutes from Annuall one.

Let all the world also judge by the whole course of the late Kings reigne, whether he thought a continuall Parliament would but keep the *Common-wealth in tune*, or that his interest lay in preserving lawes in their due execution and vigour? These Assertions of our Author prove either his own falshood, or the late Kings, for if the late King thought not so, he is out; if so, then was not the late King wel in his wits, to act so contrary to what he conceived was for his own good.

That it soon repented the late King of that ensuing Act, his own deeds declare, as his sending for his servants that were Members, to leave the House, and give their attendance upon him, proves; and demanding the Key and Staffe of the Earles of *Essex*, and *Holland*, for chusing to obey his Writ before his private commands.

And for those not more Princely then friendly Contributions, which (he sayes) the late King granted towards the perpetuating of our happinesse, we all unpassionately could not reflect on them, seeing manifestly it was true which the Parliament declared, That in or about the time of such grants, some designe or other

ther hath been on foot, which if it had taken effect, would not onely have deprived us of the fruit of those Bills, but would have reduced us to a worse condition of confusion, then that wherein the Parliament found us.

His following Arguments by which he would prove the late King injured for being reputed to repine at *the establishment of this Parliaments, and to endeavour by force and open hostility, to undo what by his Royall assent he had done*, how frivolous they are, will appeare by considering the sandy foundation they are built upon.

The main thing he sayes is, that it would argue folly in the King, to have granted them such power, if he had intended to have forced them asunder: But all wise men know that the late King knowing that he could not (if they would) have dissolved them, but with apparent danger to himselfe, did seem to yeeld all things, to make them the more secure, and the people lesse jealous, and more incredulous if they should have declared any thing, till he could have been sure to suppress them totally, and this our Author confesses, saying, the late King *knew them so well fortified in the love of the meaner sort of people, that he could not have given greater advantage against himselfe, then to have assaulted them, that is, by open force; but the close plotting, and designing the English, Irish, and a French Army to have suddenly surprized them, and enslaved us, favoured of as much unprincely inconstancy, and more jesuitical policy, then if he had then, as he did since take up Armes.*

Behold then, by these plots, the impudency and impiety of our Forger in this assertion, *God knowes the late King longed for nothing more, then that himselfe and his subjects might quietly enjoy the fruits of his many condescendings: And his folly too in saying, the late King in passing that great Bill, may seem lesse a Politician to men.*

But if it were a course full of sinne, as well as of hazard, and dishonour for the late King to goe about the cutting up of that by the Sword, which he had so lately planted, so much to his Subjects content, and his own too, why did the late King runne on in such a course, as long as he was able; nay, and justifie it to his last breath?

Sure

Sure this very sentence shewes the late King writ not the Book; for none wil be so uncharitable sure to thinke he could think thus, yet practise otherwise; nay, and dye unrepenting of it.

I agree with him, that the late King could not properly say he repented of that act, since he could have no reflections upon it as a sin of his will, which it clearly appeares it was not, nor an error of too charitable a judgement: yet I dare, and may truly adde, he did repent of it, as his promise to the Queen, that he would not forget to put a period to this perpetual Parliament, and his breach of his word in nulling this Act, witnesses. For by his stiling them, *Them at Westminster, the Rebels, the pretended Houses*, by denying them to be a Parliament (which they must have been, unlesse he thought his words a sufficient dissolution) the late King manifested he either had, or would if he could, have broken this act; and sure then he seemes to have repented of it, and so cannot be thought the Author of these contrary Assertions.

6 Upon his Maiesties retirement from Westminster.

OF the Unwillingnesse of the late King to this Act, let all judge by what hath been, and shall be related: There was no assault upon his Court, no attempt against his person, and how much he feared these tumultuous people, his repaire to *Guild-Hall* in such a juncture of time wherein the peoples rage was at the height, where he heard nothing but prayers and petitions, may plainly demonstrate: yea, his very answer favoured little of feare, lesse of Reason, and least of Justice: For what could the grand Sultan more tyrannically have spoken, then I will have my Traytors (let Parliament plead Priviledges, let the Law require witnesse, and let their innoconcy be never so cleare, yet what are these if a Monarch's will be cast into the contrary ballance? I hope no good subject ought to question his high and mighty

mighty Sovereigne. But I believe few conceive that the late King was supream in Ecclesiastical, and fewer unaccountable to none but God in civil affaires.

But I wil briefly come to demonstrate the folly, incongruity, yea contradictions in this piece of Forgery.

Our Author affirms, the late King was driven away *by shame, more then feare*; and truly it might wel be so: for the late King could not in Reason, Justice, or Piety, deny to grant their petitions; but in designe would not, and so in ingenuity did with-draw; but I beleeve our Author hardly conceived any thought of rendring the late King so ingenuous, who will onely have him blush, to see that the people would not be content with slavery, and be ashamed to behold their *barbarous rudenesse*, who resolved they would take the boldnesse to demand their freedome, and their legal just rights.

But it was *shame* he sayes, when just before, he compares the late King to one driven by a storme to Sea, *unprovided of tackling and victuall*. Yet by his leave, men are onely forced to such Acts by feare, not shame, as chusing rather to trust the Sea, then be split on the Lee shore. And in his fourth Chapter affirmed the late King went away to *redcem his person from violence*, likening him to a man shunning an inundation. Now let the world judge whether the sonnes of Reason flye the Seas breaches out of feare of drowning, or shame to see the water so bold? Yea, after in this very Chapter declares, *that force and terror was used as to Beasts, to drive and compell him to assent*.

Behold then the folly, and falshood of our Author contradicting himself so neare together, and see whether a Fox furre would not be fitter then Sables for his Worship; truly I rather judge this the signe of the Fox and Goose then the Kings Head, and would give him good counsell to rub up his memory in his next Legend; for he may be pleased to call to mind the old proverb, *Oportet mendacem esse memorem*.

Was petitioning a leaving neither liberty of reason or conscience, and was it an intollerable oppression for the Lords and Commons to be over-voted in the major part of their Houses? I desire to know then what use a Parliament was for, if neither the people may make known their grievances, nor the major part re-

dresse them? our Ancestors, which we judge as wise as our Authours father-hood, thought the major part would be most often in the right, and that a Parliament had something else to doe then vote Subsidies, or they would never have invested it with the supream power; yet his words must be taken in this sence, or be non-sence.

But I shal be questioned by him for quærisme, and therefore I wil positively declare, That no sober or moderate minde can think the late Kings passing so many Bills, as he must have it, was enough to secure and satishe all, when the most in Parliament and Kingdom desired more: who saw how the *Royall Bounty was meere necessity*, and how *barbarously* the publick acts were opposed, and *obstructed* by divers plots, and treacherous designs.

Behold our Authours face in his fountaine, see how he wil have all power spring from the Royall Servant of the people, the channel only wherein their power ran.

And that the Parliament used no force, or terrour, but reason, and counsel to perswade the late King; the supplicatory addresses of Parliament for consent look little like force: but I wil be bold to ask our Authour, whether when he would have his Univerfitie hackney goe (for I take him for one that hath oftner mounted such a *Pegasus*, then a throne) he used, I your loyall Subject humbly beseech your Majesty, &c. or his whip and spur to his unwilling Palfrey.

See then no *Hydropick unsatiableness* appears in any one, but our Authour, whose thirst an ocean of forgery, falsity, and dissimulation seemes too shallow to quench.

But the grand designe in this Chapter is to prove the late Kings negative power, which would argue that the late King retired upon that question rather then the peoples petitioning, and so overthrowes all the pretence of Tumults; and his arguments produced would make an *Heraclitus* turne *Democritus*, and move the most sedate spleen to see an Assle champ this thistle controversie.

The forfeiture of that freedome which belonged to the late King, as a man, cannot be made by our divining him such a power as to make voyd the Acts of Parliament, the supream authority; for then would follow, that All were beasts whose *NO* is not of more

more force then a Parliaments I? We denied him not to enter his dissent as a third estate, but could not grant his dissent of more power then the assent of the other two estates.

So farre are we from thinking the supream power of that highest Court to be bound by a prerogative in the publick Minister of State, from an ability to doe any thing for the publick good; that we cannot see of what use a Parliament could be, if it should be yeilded: How could tyranny be curbed by a Parliament then, or any Law be made to restrain unbounded prerogative, if a King would not have it so? What profit could redound to the people by a Parliament, when it would rest in the power and pleasure of a wilfull and misadvised King, seduced by evil counsel; to deprive them of the principall use, benefits, and priviledges of Parliaments the making of Lawes? God and Nature never made any thing in vain; and though we did deny any sparkes of Divinity to appeare in the ashes of our Ancestors, yet we cannot yeeld them rebels to natural Reason.

But the very practice of our tyrannicall Monarchs, may convince us that there is some more then ordinary power in Parliaments; (for else why should they be so shy in suffering them to assemble) as well as the Lawes, and Oath of all our Kings at their Coronation.

There are many things our Kings were utterly excluded from having any prerogative to meddle with, and if they did violently intrude, yet by all Lawes their acts were of no validity.

^a As in reversing Judgements of inferiour Courts, condemning, *illegal Patents, Impositions, &c.* redressing publick grievances, and particular injuries, censuring Delinquents, punishing members of Parliament, declaring what is Law; nay, inferiour Courts have this priviledge, that a King could not stay, or delay any proceedings, and must the Supream bee destitute of it?

There are other things our Kings were bound by Office, Duty, Oath, to consent unto, as Bills of common right and justice for preservation of publick peace, and safety, the Liberties and properties of the Subject, and redressing defects in former Lawes.

1. *After Tables.*
 error 65. 10 70.
 2. 1. l. c. ch. 13.
 3. *Cumprions jurisdiction of Courts.* f. 1.
 70 20.
 4. *Smiths Com.*
 5. 6. *calth.* l. 2.
 c. 1. 2. 15. *Ed.*
 3. ch. 2. 3.
 12 *Ed.* 3. f. 7.
 6. *Bracton* l. 1.
 ch. 2. *Westm.*
 2 ch. 28.
 7. *Mag. Chart.*
 ch. 29. *And*
 8. *Quo* *Institutes*, *ibid.*
 9. *F. 3* ch. 8.
 14. *c. 3* ch. 14.
 18. *E. 3.* *statut.*
 3. 1 *R. 2.* ch.
 2. 11. *R. 2.*
 ch. 19.

1 In *Magna Charta*, that ancient and fundamentall Law confirmed in at least 60. Parliaments, *Chap. 19. We shall deny, we shall deferre to no man justice or right*, much lesse to the Parliament, and whole Kingdome, in denying or deferring publick and necessary *Bills*.

c Braſſon l. 1.
ch 2. l. 3. c. 9.
Fortifcur. ch.
9. to 15
Cook l. 7. f. 5.
Calvins caſt.

2 c To adminiſter equally and ſpeedily common juſtice and right; and to aſſent to all good Lawes for protection, eaſe, and Benefit of his ſubjects, is the duty and office of a King, and the end for which he was conſtituted.

3 The Coronation Oath bound Kings to grant, fulfill, defend, all rightfull Lawes and Cuſtomes, which the Commons ſhall chuſe; in the Future Tenſe, as it is rendred in *Engliſh* in the Book of *Clarencieux Hanley*; living in *H. 8.* his reigne: and ſhould it be taken in the Preſent Tenſe, it would be a meere Tautologie, the ſame with the firſt part of the Oath, and ſo unſutable to the grave wiſedome and judgement of our whole Kingdome to preſcribe, or Kings to take; which is this, *Sir, will you grant, keep, and by your Oath confirm to the people of England, the Lawes and Cuſtomes granted to them by ancient Kings of England, rightfull men, and devout to God; and namely, the Lawes, Cuſtomes, and Franchiſes granted to the Clergie, and to the people, by the glorious King Edward to your power.*

We ſee then our Author is out, in thinking the late Kings Oath fully diſcharged, by governing onely by ſuch Lawes as the People with the Houſe of Peeres have choſen, and Himſelfe conſented to.

4 The King can have no prerogative which is derogative to the execution of right and juſtice. as in 7. *H. 4. Rot. Parl. num. 59.* confirmed by *Maximes in Law. « The King neither can, nor ought by Law, to doe any wrong. Et hoc ſolum rex non poteſt facere, quod non poteſt injuſte agere.* And confirmed by Scripture, *Behold, he is in your hands; for the King is not he that can doe any thing againſt you.* And ſo, *« What ſeemeth to you beſt I will doe.*

The power of making Lawes is in the people, as is cleare by that Claufe in the Coronation Oath, *Quas vulgus elegerit*, fully intimating the choice of Lawes to be wholly in the peoples free election.

d Braſſon l. 1.
c. 8. l. 2. c. 16.
l. 3. c. 9.
Pionden.
f. 216. 247.
e 1er 38. 5.
f 2 Sam. 18.
3. 4.

8 Thus the ancient Law-givers, who took paines to compile Lawes, did onely recommend them to the people, whose voluntary assent unto them, made them binding. And *Aristotle* affirms, the greatest power to be in the people, who know better what is good and necessary for their own benefit, then the King, the publick Minister for their good.

6 The very forme of answer which our Kings gave to such *Bills* as they assented not to, declares they had not an absolute negative voyce, *Le Roy soit avisé*, was never construed, *The King will not*. And Judge *Hutton* in his Argument in Mr. *Hampdens* case concerning Ship-money, averres, that he conceived that it was in respect to their oath, that the Kings of this Realm never make a direct denial to such *Bills* as are tendred to them from both Houses, but onely give this answer.

Behold then, that this opinion took not its rise from this Parliament, but that learned men in the latter and former Ages, have held with us, That Kings by duty and oath were bound to passe *Bills* for common safety presented to them by Parliaments; nay, a King himselfe hath acknowledged it, as may appeare in the Parliament *Rolls*, 3. R. 2. numb. 38. & 40. where the Commons desiring a grant of new power to Justices of Peace to enquire into extortions, which the Bishops and Clergie protested against; The King answered, that notwithstanding their Protestation, or any words contained therein, he would not forbear to passe this new Grant, and that by his oath at his Coronation, he was obliged to doe it. O truly wise answer, worthy a King, the sonne of the Noble *Black Prince*, and Grand-child to the most renowned *Edward* the third: the worthy examples, and just precepts of thy glorious Ancestors, were not yet crazed out of thy mind: if thou hadst stayed here, and not degenerated, thou mightst have enjoyed as much happinesse, and attained no lesse honour then they did; but thou didst forsake their goings, and despisedst their Councils, to run in the forbidden paths of Tyranny, which lead to inevitable ruine, to certain destruction.

7 Our Ancestors beleaved, and have often confirmed our words by their deeds, who have not onely constrained our Kings by threats, yea force of Armes, to summon, and continue

g Xenoph. de Laced. & Atheniens. repub. Plato & Cicero de Legibus. Arist. Polit. l. 2. 3. Putarch. vit. Numæ Licurg. Solonis. b L. 2. Polit. c 7. Arist. Polit. 7. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Parliaments, but likewise compelled them to give their Royal assents to *Magna Charta*, *Charta de Foresta*, *Confirmatio Chartarum*, *Articuli super Chartas*: Neither could these Assents be made void, and illegall by any plea of *Dureffe* or *Menace*, but were held good in Law to bind these Kings, and their successors, until they should be repealed in Parliament. Thus the Statutes made in the 10. and 11. R. 2. held good, and continued until reversed in 21. R. 2. c. 12. by Parliament.

There are lastly, Acts of meere grace and favour, as of *General Pardons*, *Bills of Naturalization*, *Confirmation or Concession of Franchises*, and *Priviledges*, which we never questioned the late Kings negative voyce in; because he was not bound by duty or Oath to assent unto them; neither could any subjects of justice, or right, require them at his hands, it being in his free power to dispense his favours freely when and where he pleased.

We see then it was never thought, that the late King was bound by any Coronation oath in a blind and brutish formality, to consent to what ever his subjects in Parliament shall require, but onely to such *Bills* as were of common right and safety; which would never have deprived him of the liberty of using his reason with a good Conscience: Of which nature was the *Bill* for settling the *Militia*, for that it was necessary to put the Kingdome into a posture of defence, was agreed on all hands; the people petitioned for it, the Parliament made it the ground of their Ordinance, and the late King of his Comissions; and so in all judgements must be a *Bill of Common safety*: but more shall be spoken in a more proper place concerning it.

And that all our Authors complaints are *Vox, & prateræ nihil*, meere Ecchoes, sounds without substance; for what derogative or devesting the late King, could it be of his just power, to deny him to be able to doe publick wrong? When such an incapacity is a choyce flower of the Divine prerogative, and to affirm that God can doe no injustice, is farthest from branding him with any mark of impotency. The King of kings, the Lord of all, who created all things for his owne glory, neither doth, will, or can deny any just or necessary suit, prayer, or petition that his poore servants and creatures (though but dust and ashes) joyntly or severally put up unto him; but most willingly grants with-

1 Psal. 34. 9, 10.

Psal. 88. 11.

1 Sam. 1. 5.

Matth. 7. 7, 8,

9, 10, 11.

Matth. 21. 22.

1 Joh. 16. 13, 14.

2 Joh. 5. 14, 15

1 Mai. 65. 24.

out the least denial, or unnecessary delay, what ever good and needfull things they require at his hands: And shal Christian Kings dare to claim a greater and higher prerogative over their Kingdomes, or arrogate to themselves any absolute negative voyce? God forbid such a thought should enter into the heart of a King, who being in truth but a servant to, not an absolute Lord over his Kingdome, must and ought by the Lawes of God and Man, assent to wholesome Lawes, and to his Parliaments and Kingdomes just requests.

That owned
the Title of
Defender of
the Faith.

But should any presume to challenge such power, I should be glad to be informed from whence it was derived. From God it could not, who is incapable of it: and the people never invested them with any other authority, then to be the publick Ministers for common good and safety.

If it argues men conscious of their defects of Reason, and convincing Arguments, to call in the assistance of meeere force to carry on the Weaknesse of their Counsels and proposals; why did the late King begin a warre? Why seeke in a forcible way to destroy the Parliament, pluck out the impeached members, and break their priviledges? Sure he thought not as doth our Author, or hee would never have practised so contrarily: Would so wise a man as he thus declare that he wanted reason on his side? Tis incredible.

Or can any beleieve the late King would professe, that he might in the truth and uprightnesse of his heart, professe before God and Men, that he never wilfully opposed or denied any thing that was in a faire way, after full and free debates propounded to him by the two Houses, further then he thought in good reason he might, and was bound to doe. He could not but remember the dissolving the Parliament, for questioning the D. of Buckingham for poysoning his Father, when he was bound by all ties of justice and Nature, to have heard them, and the least shadow of reason could not appeare to perswade the contrary: and his lending ships to destroy the *Rochel* Fleet, contrary to the advice of Parliament, and good of Religion.

Behold then the boldnesse of our Author, who dares thus protest falshoods in the late Kings name; and his basenesse to the late King, in rendring him contradicting himselfe in the same

Chapter. First he was forced, then shame drove him away, and by and by force, terror, savage rudenesse, and importunate obtrusions of violence, must bring up the reare to make good his assault upon the Parliament.

But he goes on, affirming the late King was never better pleased, *then when his judgement so concurred with theirs, that he might with a good conscience consent to them*: which when that was, I beleeve he cannot shew. Acts have been wrung from the late King in this and former Parliaments by his own necessities, but his following deeds in violating former, and his endeavours at least to break these latter Acts, are very weake arguments to convince a concurrence of judgment which yet might have been without any offence of a good Conscience.

5^d I would also know whether those things that were necessary for the peoples good, were not most convenient for a King: is not the peoples safety a Kings best convenience; their good, his interest? none but Tyrants ever owned a contrary thought. Greatly therefore hath this Forger dishonoured the late King, in making him *professe a selfe-deniall* in yeelding to Parliaments, and a *recession from his own interests*, to grant the peoples rights; which more then tacitly implies a contrariety where there ought to be unity, the best harmony in State-musick consisting of concord.

Let the world judge then if this Forger deserve not to be lashed with Bryers, and scourged with Thornes, who hath adorned the late King with such a Crown (if it can be properly so tearmed) of lead, whose embased flexiblenesse he forces to bend and comply to the false, and oft contrary dictates of his Pen; in stead of Reason and Candor, obtruding falshood and dissimulation, as making for the interest of his corrupt party, and flowing from the particularity of his depraved will and passion.

7 Upon the Queens departure, and absence out of England.

TH E scandall of that necessity which drove her away, might well afflict the late King : For what Husband knowing his Wife guilty; nay, and not farre from being publickly impeached of Treason against both the Majesty of Heaven, and Lawes of *England*, would not be troubled? unlesse one of a more then humane temper, who would rejoyce more in seeing God glorified in the due execution of justice, then in its obstruction, though for the highest Earthly content, or nearest Relation? One (I say) who like *David*, a man after Gods own heart, would preferre his God before his *Michal*; him that bestowed his Kingdome upon him, above her that by her evill counsels and wicked practices, had then even deprived him of his Crown; or at least the choicest flower of it, his peoples affection.

Nay, I may adde, one of a Kingly Spirit, a Royall allay : For Nature and common Reason teacheth this, That Kings ought to sacrifice all private interèsts for the publick good, their lives as well as wives. *Codrus* offered himselfe to appease his false Gods, who threatned slavery to *Athens*, or death to the King, as *Masanissa* did his wife, to allay the jealousy of the *Roman* General, he chose rather to lose her, whom he esteemed so deare, then to gaine at so high a rate, the enmity of *Rome*, to the endangering his peoples peace :

Nay, that absolute Tyrant, *Mahomet the Great*, with his own hands beheaded the beautiful *Irene*, for that which was rather his own crime, doting so much upon her, hee neglected the good of his Empire. An act below a Prince in some, yet equall to the best in other respects: For as it much discovers his Cruelty, so it more demonstrates his love to his people.

He

He pitied them, who could look upon the death of one he entirely loved, without remorse : and chose rather then to let the glory of his Empire be eclipsed, to force the Sun of his owne contentment to set in Sea of blood, which drowned all hopes of day again.

Let all judge then, who know the Queen and her actions, whether *Justice commanded the late King to study her security*, who had endangered his, and three Kingdoms so much. For it is an unanswerable *Dilemma*, that whether she were guilty or not ; it was the late Kings duty to have brought her to a trial to satisfie justice, or compleat her innocency.

For our Authors feare, That *such motions may occasion a further alienation of mind, and divorce of affections in her from the Protestant religion*. Truly it arises from an impossibility ; and so he contradicts morality in his passions, as wel as actions. For I beleieve she hath fixed her pillar with a *Ne plus ultra*, and can goe no further in detestation of our Religion, then she hath long since.

And I hope that the late King and she, *differed a little in honesty as well as Religion* : For sure there seldome appears so much smoak unlesse there be some fire : and her sonne (it is reported) lookes not very lovingly on Mr. *fermin*.

Whereas our learned Author affirmes, that this was the *first example of any Protestant subjects, that have taken up Armes against their King* I wish he had remembred the Protestants in *France*, who in a defensive way withstood their King for their Liberties as wel as Religion, the quarrell being because the King would have the cautionary Townes, not because he would not tolerate their Religion ; as also the *Hollanders*, both which the late King openly professed to aid, and so sure thought them not Rebels.

And for that *the late King was a Protestant*, though I will not swear he speaks true, yet it is no such matter whether a King professes the Protestant Religion, or no, if he endeavour to introduce Popery and Tyranny, as to render it unlawfull for Protestants to defend their Religion and Liberties.

And those onely are the *true English Protestants, who continue firm to their former settled Principles and Lawes*. What then

shall we account those bowers to Altars, and Name of Jesus; those setters up of Crucifixes, Incense-pots, Tapers; commanders of sports, and prophanation of the Sabbath, and deadly enemies to preaching Ministers, because *Ignorance* is the mother of *Devotion*, whose Tenents the Lawes of God, or *England*, never allowed; or what Title bestow on them, who were truly to seek, and settle their Religion for Doctrine, Government, and good manners.

But no man can imagine the late King would, or could *professe* her onely fault was, that she was his wife, when he saw her accused and impeached of such treason against Church and State, as endeavouring to alter, yea overthrow the very foundations of both; a very deserving Lady indeed, who would onely have her will to be of more force then the Lawes of Man, or Commands of God.

Whose *Merits* I cannot deny but to be spirituall in one sense, because invisible; and if so, how *great* they were, I know not, yet some have been bold to affirm many spirits may stand on the top of a mans thumb, neither can I count how many: but truly can they make her but invisible too, they will serve her for as great a protection among the most Savage, as Gyges his ring did the wearer. And sure would our Author but resolve us whether her going on pilgrimage to *Tyburn*, or begging so many Priests lives forfeit by the Law, and her great charity to Mr. *Henry Jermin*, were the first three of *Maries* worthy acts, or but give us a Catalogue when he the next time conjures, of her merits? he might perhaps make us Proselytes, nay good Papists, and adorers of his she-Saint, and cause us to return into the bosome of our holy Parent the Pope, the undoubted successor of Pope *Joake*, who, had she not perished in travell, would have undoubtedly proved a nursing mother to her own countrey-men of *England*.

But behold how this undutiful son dishonours his Father the King, affirming *his Subjects could not so much as pretend to lay faster hold on their religion, but by shaking hands with their allegiance*, that is, could not serve God and him; why if he meant not, that they acted contrarily? And if so, whether is better to serve God, or Man, let all judge.

Sure it is Mothers white Boy, hee so dearly loves her,

G

not

not caring how he strips his Dad, to make gay his Mam.

^a Kings Cabinet opened.
pag. 455.

Which how peacefull a Soule she hath been, the late Kings Letters doe shew ; ^a he could not acknowledge this a Parliament in order to a Treaty, but he must give her satisfaction ; nor send the D. of *Richmond*, and Earle of *Southampton* to *London*, but he must give her an account, that they were sent for something else then to make peace: he professes constancy to those grounds she left him ; which, how peaceable they were, his very immediate actions after her departure, which tended onely to warre, may demonstrate ; ^b and confesses she bid him beware of going to *London*. If our Author mean in furthering a peace with the Rebels in *Ireland*, then he is in the right, as is manifest by divers ^c Letters ; which yet was little conducing to our peace, nay rather destructive to it.

^b Ibid. p. 7.

^c In Kings Cabinet opened.

And how *eminent for love as a wife*, the late King hath confessed in his ^d Instructions to his Embassadour, where he saith, It is not unknown what unkindnesses and distastes have fallen between his Wife and Him, which hitherto he hath forborn with great patience. Again, she hath been set in such a humour of distaste against him, as from that hour to this, no man can say that ever she used him with such respect as he deserved of her, but has put many disrespectts upon him.

^d Ibid. p. 34.

^e Ibid. p. 3, & 11.

But it will be answered, that this was long agoe, when they strived as new married folks use to doe, for the Mastery, which she having got, alas poore soule, she hath so tyrannically loved him, that ^e he durst not bestow a place without leave, or craving pardon if he chanced to transgresse.

^f Ibid. p. 30.

Thirdly, for her loyalty as a subject, it appears in entertaining a *Nuncio* from the Pope, who did not onely act contrary to the Law, in seducing the people, but practised against the life of the late King ; as see in a book entituled, *Romes Master-piece*, found in the Archbishops closet, as also in pawning the Crowne Jewels, ^f holding correspondency with, and having a prevalency over the *Irish* Rebels, and by her whole charge exhibited by Parliament.

And whereas our Author taxes the Parliament, out of policie to charge her, and affirms that *it was necessary for their designs, to drive her out of the Kingdome* ; let all judge how likely it is

to be true, who have seen how unhappily instrumentall her departure hath been, to furnish the adversary with Men, Money, and Munition.

Truly his policy here is much like theirs as he pretends; for by such assertions he abundantly conferres to the opposing and confounding his own designs, by supplying his opposites with sufficient provision to overthrow it. Will not such palpable reproaches be thought to arise more from malice then ignorance? And doth not slander argue a want of just accusation, and so rather proclaim the agents guilt, then defame the patients innocency.

I shall conclude therefore, with desiring our Author may be master of his own wish, and be so fully *blest with her company*, that neither malice may banish her from whence she is, nor envy *deprive him of the enjoyment of her virtues*, so he will take the paines to visit her; for by that means I hope we shall never be troubled with the presence of neither him nor his so deare Mistress.

S Upon his Majesties repulse at Hull, and the Fates of the Flothams.

WHY this must be an *act of so rude disloyalty*, for the Peoples Trustees to seize the peoples ammunition and Forts, to prevent the employment of them to the peoples slavery and ruine, I see little reason: it being apparent, the late King intended a warre, by his attempt to have seized *Hull*, and the Magazine.

The Royalists (as they term themselves) say the Parliament began the warre by securing *Hull*: but if they that first attempted its seizure, began the warre; I am sure the late King must appeare the Author.

I shall demonstrate the truth of this assertion by a plain similitude, It is agreed between *England* and *Scotland*, that *Barwick* shall remain ungarrison'd, and that neither partie, shall fortifie it, under penalty of breach of peace. The *Scots* attempt to work

the town to accept a garrison, which refuses, and gives the *English* notice, who prevent them by sending in a power, which repels the *Scots* comming to enter it by force. Now is it not cleare that the *Scots* broke the agreement?

The Major elected by the Townsmen, had the command of *Hull*, the late King commands him to deliver the government to the Earle of *Newcastle*; the Parliament hearing of this, sent Sir *John Horham*, who provented him of entrance: Now then, let all judge from whom the first breach, and cause of jealousie proceeded, and whether the late King began not the quarrel by attempting to put in the Earle of *Newcastle* for Governour.

By the law of Nature, Reason, Nations, this Nation, the Ports, Forts, Navy, Magazines, are the peoples in point of right and interest, and were transferred to the late King by Parliament and people, not in poynt of propriety, but conditionally upon trust, as is evident in all Statutes where any customes, tunnage, poudage, or any other tax is granted for their maintenance.

And if so may not the Feoffer seize the things enfeoffed, if the Feoffee break his trust? And might not the peoples representative, the supream Court, to prevent the arrival of forraigne force, and that civill warre they then fore-saw would ensue, put the Forts, Ports, &c. into trusty hands, that so they might not be employed against their owners? especially having so many presidents to warrant their proceedings in the reignes of *H. 3. John, Hen. 6.* and so many late examples in *Steidans History, l. 8. 18. and 22. Grimstons Imperial Hist. in Rodulph, 2. and Ferdinand. 2.*

Behold then, what a sin admitting neither colour or excuse, this act was, and what ground our Authors Discourse is founded on; for if it be well viewed, it will give us to see clearly, through all the pious Disguises, and soft palliations of Royall protests, so often declaring no intention to raise a warre.

And whether the Parliament had not good and just grounds for their doings, & Sir *John Horham* sufficient warrant for his, to which had he been constant, there could have been no pretence for those wilde observations which ensue, which I beleve there would be no great need to speake of, the premises in every rationally mans eye proving a contrary conclusion so plainly.

For who ever found *Livie* collecting that *Mandius* throws

headlong from the *Tarpeian* Rock for treason against the State was justly punished by the Gods for his defending the *Capitoll* or *Tacitus* affirming that *Sejanus* condemned for his aspiring to the Imperial Seat, received a just revenge for his protecting *Tiberius* from the fall of stones in a cave?

What a *Solecisme* in reason hath our good Author then committed in raising his worthy observations of Gods certain revenge against Sir *John Hotham* for defending *Hull*, from his falling under the stroke of Justice for endeavouring to betray it?

But had his heart and tongue gone together, had his intentions and pretensions not differed, his head and body had not been divided.

Had he kept his first station, and as *Severus* thought an Emperor, so he a Governour, should dye standing (I mean in his fidelity:) he might have been honoured with length of dayes, or dyed desired of all, a faithfull Patriot? but God who owned and protected him in his fidelity, so abhorred his perfidiousnesse, that he would not permit him to accomplish his intended villany, but delivered him up into the hands of Justice, under whose Ax he fell a detested Traytor, unlamented, unpittied of either party.

Together with his eldest son, who was the father in the treachery, and begot him a Traytor, by whom he was begotten a Man: the Parliament therefore kept to the same method in punishing, which they had used in offending, the son leading in his death, as he was the Ring-leader in the offence.

It will be without dispute therefore *where Hotham was most infamous*; unlesse he meanes by *At Hull* when he would have betrayed it: and then sure *he was more infamous* for endeavouring to betray *Hull*, then for suffering on *Tower-hill*, the cause preceding the effect as in time, so in account of worth or infamy.

And now let the world judge how prophanely our good Doctor mockes God, and abuses his holy word, by stretching the sense of sacred Writ, to his own length, and scruing it up to rack out a confession fitting for his turn, in the following impertinencies of his second service.

9 Upon the lifting and raising Armies against
the King.

THe Title being so apparently false, the Chapter cannot be expected to be very full of truth; for the late King himself hath solemnly, and upon mature deliberation, confessed the Parliament defensive in the warre.

How senselesse a conceit then would it be, to imagine the late King the Author of this piece of falshood: yea, would it not render him a meere Juggler; saying, and unsaying for his own advantage.

But it will be objected, that this was written before the Confession at the Isle of *Wight*: If it were, yet we have more reason to beleieve his last words; for sure his afflictions had not made him worse, and less worthy to be credited: or that he was forced, and necessitated to that; but sure our very Author would blush, to affirm the late King would speake against his conscience so much, whom he presents *choosing rather to lose Crowne and life, then act in any tittle contrary to his own reason*: for this would be to present him professing largely, and performing leasurely; making scruple in his words to act contrary to his own light of reason, which he confesses may be dim, yet not regarding in his deeds to contradict the unquestionable dictates of known truth.

For the first part, I shall passe it by, having before sufficiently spoken of the *Acts of Grace, and Indignities* here pretended, and discovered what Sophistry our Author hath used to prove his absurd conclusions, which indeed onely makes out the truth of that Axiom, *Dato uno absurdo, mille sequuntur*.

And come to that, which doth so manifestly cleare the late King from being the Author of this black Book: for no wise man can conceive the late King would so trumpet out his own praise, as to profess his reigne just, peaceable, plentiful, and religious, to admiration and envy. So rational and knowing a man as he, could not but know, that very ingenuity prohibits a man to boast of his own worth, especially one whose actions were so eminent, that it were needlesse to bid others take notice of them: and

that he would appeare acting a *Thraso*, playing the boaster thus, to exceed truth in his own commendation.

Justly must the sonnes of Reason conclude that man to be bald, who is necessitated to steale truths, comely locks, to make himselfe a Periwig: yea, that he was very wicked, who is forced to feigne to appeare good.

Observe then, how the late Kings reputation is impaired by this book, and how our Authors thieving from truth, discovers his falshood. Thus though the *Jack-daw* think to strut in his stolen plumes, yet when every bird takes away her own, he will be left naked, and want his own black feathers: And thus when our Authors stolen purple robe shall be puld over his eares, he wil want his Cassock, which the longer would be the better, his knavery wil prove folly when he wants his cloak to cover it.

But why might not the Doctor assume the Royal Robes to make the safer, and more profitable journey, by being idolized or pittied of all fools, as well as the late King disguised himself like a Parson, to escape unsuspected to the *Scots*.

I shal now therefore come to shew how he wrongs the truth, that it may openly appeare he hath abused the late King, in his bold affirming, *a 17 yeares reigne in such a measure of Justice, Peace, Plenty, and Religion, as all Nations about either admired, or envied.*

The base & neglect of his subjects blood so perfidiously slain by the *Dutch* at *Amboina*, the breaking up the Parliament for questioning the poysoners of his Father, the pilling and polling the subject; the obstructing the course of justice both in the fountain and channels, the supream and inferiour Courts, by dissolving that, and corrupting these, over-awing the Judges by changing their oath, and commanding them to condemne or absolve whom he would, the never paying his debts, never keeping his promise, indeed made the justice of his reigne *admirable in the eyes of all*, and our happines no doubt envied of most people.

So his suffering the *Dutch* to engrosse the Fishing, and abuse the *Indian* trade, permitting forbidden commodities to be transported, and granting Monopolies, increased our plenty: as the toleration of Popery, prophanation of the Sabbath, pulling downe preaching, did our religion to a most admirable & envied height.

Indeed

g Omitted by him, as well as King James; & Buckingham who was bribed to hinder a just prosecution, countenanced by him so highly.

h For *quandiu bene se gesserint*, was excluded, and *Durante beneplacito* inserted

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Indeed the murdering so many of the most warlick and expert *English* Gentry at *Cales* and *Re*, by betraying them to the enemy (which yet was thought so worthy an exploit, that the Generall was rewarded with a chain of Pearle by the late King, whom the generality of wise men deemed worthier an Halter;) as also the suffering the *English* Allies either in blood or religion, to be trampled on, and become a prey, the *English* honour to be debased, and the Nation rendred despicable in the eyes of those who heretofore trembled at its name, might make our peace admired, and envied; some wondring such a degenerate, base, cowardly nation was not on every side invaded; others repining to see such enjoy any thing with quiet,

I would not urge these things, but that I am sure the omitting an answer to any of these questions, would make our Author and his Gang boast it unanswerable.

The mention both of *Rochel*, *Cales*, *Re*, and many common prisons where many have perished for standing for their just freedoms, will resolve him *whose innocent blood hath been shed during the late Kings reigne.*

And the teares of his Taylors *Widow* and *Orphans*, to instance in no more, can witnesse against the late King, who being necessitated to cry unto him for payment of his debt that she, and her poore children might not starve, was thrust away with this unworthy reply, *Woman, dost thou think I regard thy teares?*

These and other heynous offences which the late King could not forget, would never have suffered him to expostulate thus with God, and aske with *Job* for what God should thus punish him?

But seeing our Author is so blind, I will help him with a paire of *Spectacles* which will so strengthen his sight, that he may easily discern how God punished the late King even in the same manner he afflicted others.

Did God drive him from his House, and cause him to wander up and down the kingdome by the instigations of a depraved conscience? Then consider how many were forced by his tyranny, not onely to forsake their habitations, but to leave their native Countrey, and flye into wildernesses to enjoy their consciences?

Did God bring him to want Armies, and Navies? Then consider how he suffered, if not commanded, gallant Souldiers to be betrayed to, and murdered by the French and Spanish, and lent his ships to destroy the Navy of the poore Protestants in *Rochel*, whom he promised to aid. An act so unworthy, that the very Mariners then a-board, professed, they would sooner be hanged on the Masts, then be drawn to doe it.

Did God deliver him up a prisoner? And was he confined to a Castle in an Island? Then consider how many he had unjustly imprisoned even in the same manner; yet, in every circumstance, not allowing them the comfort of wife, or friend.

a Mr. Barton
Mr. Priore,
D Biffwick.

Lastly, was he condemned by the power and sentence of Parliament? Then consider how God vindicated the authority of that high Court, which he had endeavoured so tyrannically to trample on; and revenged the blood of Parliament Members, butchered but for speaking their Consciences in the House.

b Sir John El.
lor, who could
not have liberty
to enjoy the
common aire,
though Physicians
testified,
that unless he
might obtaine
what the poorest
can challenge,
he would
perish.

But to go on to our Authour, who sure is out in his Story: For the late King needed not *so much to study to see what ground of justice is alledged for this warre*, which was so evident on the Parliaments side. It was their owne and the Commonwealths preservation, it was a defensive warre, and which the late King might have prevented, or soon ended, by forbearing to begin, or persevere in an offensive. This is cleared by all the Parliaments Declarations, their Instructions to their Generall, his limited Commission, his carriage at *Keinton*, where the late King began as he had done before at *Leicester, Worcester, Hull, &c.* and even by the late Kings confession.

Nor the Parliament to allay or suppress tumults, when it appeares before there was none, or if not so formidable as our Author insinuates: And for the ordinary Guard was granted, the late King imposed one under a Commander they could not confide in, but they never could obtain one so commanded as they desired; and the placing such a guard about them, was not to grant a guard to them, but to set one upon them.

But what? Hath our Author employed his whole stock of impudence? that he blushes not to ask, *Whom the late King did by power protect against the justice of Parliament?* Why?

H

whom

whom did he not, he could? Whose passe had *Finch, Windebank, Germin, Piercy, Sucklin*, but his? Whose creature was *Pennington*? And whose ships did he command?

But *they feared partiality in their Tryall*. O poore shift! Was their causes so good, that they feared nothing but injustice in their Judges? Sure the late King would never patronize their actions so farre as to speak this.

For the Speaker to act contrary to the whole Houses vote, to runne out of the Chaire when commanded to sit still, and to play such pranks in the Chiefe-Justice-ship, as to declare the Kings will above Law, his illegall Taxes lawfull, to make bribes, or Bishops privat commands, turn the scale of Justice, was this no crime?

Hidden work
of Darknesse
p. 147.

For the Secretary to abuse his trust, to dare to contradict the Lawes; yea, to trample upon them, by commanding Priests, whose lives were forfeit by Law, to be set at liberty, communicating counsels to, and with the Popes *Nuntio*, and revealing his Masters secrets to him; was this no guilt?

For privat men to endeavour to bring up an Army to destroy, or at least to dissipate the Parliament; was this no treason?

Was the *greatest guilt of these men* onely this, *That they would not suffer themselves to be over-awed by the tumults, nor compelled to abet by their Suffrages, &c. the designs of innovators*, when they were the most impudent abettors, and daring attempters of innovations and ruine, both in Church and State?

Can any man that pretends but to love the memory of the late King, dare to think he would professe, *That he could not but love their generous constancy, and cautiousnesse; or that factious tumults had over-borne the freedome and honour of the Houses, so that way was not open for the members quietly to come and declare their consciences?*

When not any Member was debarred to come, or questioned for any thing spoken in either House? was any one that dissented in *Straffords* businesse, ever called to the Bar? Nay, are not some of them in the House still? For the posting up some names, it is most likely to be done by the contrary party, which seeing the major part held right, and so it was impossible for them to play *their game* as they would, did it to get some pretence to scandalize

size and slander the Parliaments proceedings : their Jesuicall pates had hundreds as bad tricks ; let them prove we did it, or be content to allow us to give it the name of a forged slander.

The turning the Bishops out from being Judges, who were parties, their exorbitancies being the cause of most complaints, by a legall act, cannot be accounted tumultuous sure in the most depraved judgement.

But the *Bishops contrary to all order and custome, were throwne out of the House.* O impudence ! Did the late King know this, and yet consent to it ? Were this true, sure it would be a sinne, and yet we find him dying unrepenting of it, nay rather boasting in his own messiges and declarations of it, as an act of grace, and evident signe of his mind to a reformation.

Without doubt this Forger is one of the Prelatical Tribe, he doth so cry up their Rochets, every where thrusting these BB. in by head and shoulders, even to my amazement, who cannot but wonder to meet these Bug-bearers so often, unlesse he puts them in to scare us out of our senses, or that his irrational assertions might seem Canonically, having so many reverend Father *Garnets* appearing to back them.

He serves us truly as that Countrey Steiner did him that hired him ; who when he was bid to paint a Tulip here, a Gillowflower there, still cried, a Rose would doe better, because he could draw no other : and so when we expected some Eagle, in hop his Mag-pies ; nay, the very Drums and Guns cannot keep them out you see.

But what doe these square Caps among the Helmets, these Lawn-sleeves, and Tippetts, among the Buff-coats, and Scarfes ? What, is it *Bellum Episcopale*, that the middle *Battalia* is made up of these ? I hope then they will throw away *Peters* Keyes, and mannage onely *Pauls* Sword.

It seemes they have a mind to creep into the House of Peeres again, that they begin thus to question and avoid their outing : Will this tribe of *Levi* be content onely with *Judahs* portion ? Must the Scepter abide with them, and the Law-giver between their leggs ? Wil nothing content them but civill authority, temporall Lordship ?

Truly me thinks they might be as quiet as the other Lords, who

have now followed their reverend Father-hoods out of Doors, & be contented to have had the leading hand of them. For we see as the Lords Spirituall used to usher in the Lords Temporal in former acts: so now they have marcht out before them in these latter: And good reason these Ghostly Fathers should goe before, when the desisting from tyranny is a step towards Heaven.

But our Author saith, the late King had a stronger tye then his bare judgement, to maintain Episcopacy. Were these the late Kings own words, what could we think of his so often iterated desire of a Nationall Synod to dispute the poynt, and cleare it to his judgement, professing that could it be made out to be dissonant to the Gospel-government, he would most willingly agree to its abolition, then as a bare pretence to delude the world? which it must be, or else this be a forgery, which declares, that besides the grounds which he had in his judgement, hee had also a most strict and indispensable oath upon his Conscience, to preserve that order of St. Gregory.

For if the oath were indispensable upon him, what good could the Divines doe by convincing his judgement? especially seeing our *alterius orbis Papa*, our Patriarch of Canterbury would be missing in his *Pontificalibus*; and his power wanting to grant a Dispensation.

But was not the clause to maintain *Magna Charta*, and all the Lawes, Liberties, and Priviledges of the People, as indispensable as this for BBs? How then came this to be dispensed with? That Rule, *Jurandum illicitum solummodo stringit ad poenitentiam*, was more truly competent to this, then that.

And if there were no obstructions of such consequence as was worth speaking of a warre: more shame for the late Kings wicked counsellors to advise him to begin one then?

What, doth the Parliament but seem to have the advantage, & justice of the defensive part yet with our good Author, which the late King acknowledged? who speaks this then?

I hope he would not have us think the late King would be drawn by hopes of advantage, to belye his cause; whom he tels us, *Thought the least sin to have more evil in it, then the greatest affliction.*

But our profound Sir, can with as much ease tell the Parliaments meaning to be contrary to their saying. For (saith he) *while they invited the late King to come, and complained grievously of his absence, yet they could not but be pleased with it.*

Behold with what intollerable pride and foolishnesse he presumes to give us the infallible meaning of the Parliament. But what, is he a Καρδιωγώνης, a knower of the heart, or did his party use to write one thing, and mean another, that he judges thus of ours? The old Proverb saith, *The mother would never seek the daughter in the Oven, unlesse she had been there her selfe.* And experience tels us, that none are so suspicious of others, as those that deserve most to be suspected.

If the late King had not so much as any hopes of an Army, pray why was the Queen and the Crowne Jewels sent into Holland?

And if there was nothing of consequence offered to the late King, or demanded of him, as any originall difference in any point of law, and order of justice; what shall we account the deniall of his negative voyce in his own absolute sense, or the affirmation of the disposing the Militia, to rest in the Parliament while sitting?

But I shall conclude this Chapter with an observation upon this phrase, *God knowes the late King was as farre from meditating a warre, as he was in the eye of the world, from having preparation for one.* Which may seem much at the first sight; but at the review, wil appeare but a meere flourish, like a flash of lightning dazzling the eye but a moment: For what is it if it appeare to the world, that he had preparations for a warre? as it must by his calling and gathering a Guard to Torke, before the raising or listing the Parliaments Armies.

By which we may see how the Papists Horse with Protestant Riders, were summoned to defend the Protestant Religion, Delinquents and Runawayes to maintain the Lawes and Priviledges of Parliament, and how the Delphian spirit indited this oraculous protestation with his accustomed loop-hole to escape through, when truth shall contradict the plain sense of the words.

10 Upon the seizing the Kings Magazine, Forts,
Navie, and Militia.

They were the Kingdoms, and so in duty the Parliament was bound to secure them, and employ them for the peoples safety, and just liberty.

How truly the late King was charged *with the first raising an Army, and beginning this civill Warre*; The eyes that have seen his own confession may at this present witnesse, and those eares that have heard the first Sword was openly drawn by one of that Party, Sir Francis Workley.

Keinton, the
first Newberry,
&c.

But he affirms the paucity of the late Kings Party, testifies *for him, that he was set on the defensive part*. How few they were is evident to all who consider that seldome, or never the Parliament Forces in the former part of the War, engaged but at great disadvantage in number; and that the late Kings Party were by so much the greater number, by how much Prelaticall, prophane, ignorant Heathenish, and Popish persons exceeded the well-affected, and religious in multitude.

That the Parliament in *London*, and some adjacent Counties, where the light of the Gospel, reason, and civility had most shone, had the greater number I confesse: for as the vicinity of their situation gave them a nearer sight, and the civility of their education a clearer light to see, and judge of the Court practices, and designs; so the knowledge of the Gospel, and the Lawes made them more zealous to oppose Popery, and slavery.

This our Adversaries very actions confirme, who knowing that ignorance was the only mother of devotion to Popery, and Tyranny; endeavoured tooth and naile to destroy all knowledge divine, or humane, by pulling downe preaching, and silencing godly Teachers; by setting up wil above Law, the orders of the Privie Councell above Acts of Parliament, and over-awing by threats the Judges and publike ministers of Justice.

They knew that the ignorant Heathenish *Welch* would be the
zealouset

zealoufett assertours of the Protestant Religion of *Charles* the first, as the *Irisb* are of *Charles* the second (aske *Prag.* else;) and therefore I beleeeve the two Oxen of equal strength and beauty,, so strongly drew the Plow of the holy Church, plowing up Gospel-preaching, and making deep furrowes on the backs of all that durst appeare religious, to make us all like the first; and the Popes Nuncio, and Masse were publicly tollered, and Jesuits, Priests, Monkes, and Fryars openly maintained, to sow Tares in the ground so wel broken up, to render us not different from the last in Religion.

a King. and
Arch. B. sh. p.
In some, Arch-
Bish. Canterb.
in Edw. 1.
Editt. to the
Pope.

For the late Kings *unpreparednesse* to assert his rights and honour, how great it was I cannot tel, but am sure his preparations for a War were great enough, as may appeare by Letters of Collection from *Amsterdam*, declaring how the Crown jewels were pawned for to buy Morter-peices, Cannon, Granadoes, Powder, Carabines, Pistols, Saddles, Bullets, &c. whilst execrations, vows, and protestations were here penned, and printed in the late Kings name to cheat the people, and gull the Parliament, that they might be taken unprepared.

Collection
of Ordinances,
Remon-
strances, &c.
p. 343.

Their preventing the late King, and surprizing the Castles, Forts, Armes, and Navie, with the Militia was so farre best for the Kingdome, that it hindred the late King from enslaving the people; and they might easily surprize them (as he calls it) when the Mariners, and people in detestation of the contrary cause so willingly offered themselves to serve the Parliament.

And whereas our Author indefinitely affirms they surprised the Castles, Forts, &c. it is absolutely false, for the late King had as many if not more Castles then the Parliament at the beginning of the War, and so they had not all as he insinuates, nor the late King nothing left him but prayers and teares.

Indefinita
equipollens
universali.

But our good Author wil have the late King *thanke God*, in that he reckoned not the want of the Militia so much in reference to his owne as the peoples protection; sure truth wil never thank him for this Story, nor wisdom allow him one of her Sons; when so often before he had been pleading a title, and just right in the late King to it, and just after affirms it the very * forme of Kingly power, and that he could not grant it without putting out the Sunne of Sovereignty to all posterity (which I beleeeve he re-

* το η ο ι δ.
que dat esse
rei.

hath

hath done) to make such a frivolous pretence here.

Truly when I saw him pulling off the Hat, and lifting up the eyes and hands so devoutly, I though by this his grave posture, he would have shewed us some rare businesse, but lesse beard might have served in such a peice of Philosophy, and this ridiculous plot is rather disparaged by this Prologue, as wel as the late King by this Dul-man speaking it in his name ; who if he be no better at drawing answers, then he hath been in this Bill, is scarce worthy to be punie Clerk to *Ignoramus*.

For he is not able to understand sence, when others speake it ; *It is a riddle to him that the Parliament would professe to make the late a glorius King, and yet claime the disposall of the Militia ; but had he ever read the Chronicle of Edw. 3. he might have been an Oedipus, and easily have resolved his own Sphinxship ; he should there have seen a King as glorious as any ever swayed this Scepter, never denying the Parliament the disposall of the Militia, and yet he was both a support to his friends, and a terrour to his enemies.*

And that *this their desire was no new modelling of Sovereignty, or that the late Kings Concession (as they call it) would have been no Magnetique Charme ; for if the Majesty of that King of England hung in an airie imagination of regality, I wonder where the Majesty of John, Hen. 3. Edw. 2. Rich. 2. those Tyrants hung ; if he enjoyed no reality of power, I am sure never any did, whose glory as farre out-shined their false glimerings, as a Star of the first magnitude doth a peice of drosse, or the Sunne a Gloworme.*

But though he began with the Parliaments surprizing, he goes on with the late Kings granting the Militia, making that the contents, but this the Chapter, and all to set out the late Kings condescentions ; and this I hope was another act of Royall bounty, granting a thing could not be help'd ; the late King had fought for it as long as he could, and being conquered, and it together with himself secur'd, he forsooth did so lowly stoop as to offer to grant it for terme of life, or yeares, to those who were the right owners both by the Law of *England*, and the Sword too, which latter gave them the surer possession, as the other the better title ; for the late King would have little

scrupled

scrupled at the former, had he had the latter on his part, his Drums would have drowned the voyce of the Law, and his Trumpets out-ecchoed its sound.

That it was not the late Kings undoubted right, hath been so fully proved in Parliament Declarations, and so clearly confirmed by the learned works of Mr. *Prinne*, that it is needlesse for me to speake of it, nay, I should weaken the truth to handle so ample a Theame in so narrow bounds as this discourse alots, and therefore shal omit it as superfluous.

Yet should we admit that by Law the late King was entrusted with the Militia, it must be supposed that the Parliament did it for the preservation of the Common-wealth against invasions, or rebellions, and that they never intrusted Kings to turne that power against themselves, or the Common-wealth; and so the equity of the law which is the publick good of the Body real or repreientative, must take place of the Letter; for the Law abstracted from its originall end and reason, is but a shel without a kernel, a shadow without a substance, & a body without a soule.

And so then when there is certaine appearance or grounded suspition that the letter of the Law shal be improved against the equity, and that the late King would employ that power to enslave, with which he was entrusted to defend the people; the Parliament was bound not to suffer the Law to be wrested to its own ruine.

To cleare it by a simile, A Generall is intrusted with the *Militia* of an Army, and he will turn the moutbes of his Cannons against his own Souldiers; would not his attempting or commanding such a thing against the nature of his trust and place, *ipso facto*, estate the Army in a right of disobedience?

And should not the Letter of the Law receive qualification from the Equity, the Legall and mixt Monarchy would be the greatest tyranny. For if the Law invest a King in an absolute power, the Letter being uncontrollable by the equity, then would such an one be legally a tyrant, when as the absolute Monarch is but a tyrant perforce: And so the Lawes which were made to give bounds and limits to the exorbitant wills of Princes, would disappoint themselves, and corroborate, yea justifie tyranny, by making it legall not assumed.

That the late King intended to bow or break us, to perswade or force us unto slavery, is so cleare by the whole course of his reigne, that I am confident our Author will not have front enough to deny it; yea, I dare warrant, that he as well as his brethren in iniquity, the parasiticall Court-priests, hath often preached, that we were bound to obey whatsoever the late King commanded, without questioning the lawfulnessse.

And why did they vent such stuffe, but to flatter & please their Sovereigne? And how could he be so delighted with it, unlesse he thought it true, or agreeable to his designs? Sure the late King was more rationall, then to take pleasure in hearing the truth abused, and the *English* Government; and that he honored those false Teachers above the Prophets of the Lord, is evinced both by his preferring them, but committing these, and suffering those sonnes of *Chanaan* to smite these *Micajahs*, and to push them with horns of Iron, that they might consume them.

Behold then, that *Civility, Duty, Justice, and Honour*, commanded the Parliament to ask their right, and defend the peoples, of, and against the late King, and that it was *no desire to eclipse his honour*, but rather that themselves might *shine in the full luster of Parliametary power*, wherewith God and the Lawes had invested them, it being their duty never to suffer the Sun of a Sovereignty to be put out to all succeeding Parliaments.

Which though our Author desires to defame, by raising reproachful terms, and jealousies of its government; yet his *Hercules*, I dare say, will never be able to subdue this *Hydra* (as he calls it) of Government.

If it will have so many mouthes, will it not also have more hands, by whose labour the mouthes will be stopped, not gaping after 100000. l. per annum? There will not be kept three or foure severall Courts, costly *Masques on Sabbaths, Wardrobes, Mewes, Pentioners, Gnards, Footmen, Coachmen, Horses, Dogges, Hawkes* innumerable at the publick charge.

The Common-wealths *Fagus* will run in its proper Channel, and its golden sands ballast the publick vessels: Men must by worth obtain preferment, not dance into Lordships, or caper into an Earldome. They must fight for Honour, not buy it, and

• The Sovereign power
of Parliaments

Merit must commend them to places of Trust and Dignity, not her Ladiships Letter.

And for the *Monstrosity* he talkes of, we can view *Venice*, *Switzerland*, the *Hans-townes*, and the united *Provinces*, and yet see fewer State-monsters then have been in *England*, *France*, or *Spain*; yea, we find, that if any shew their Serpentine heads, they are sooner, and with lesse stir, chopt off amongst them. We never heard of any fighting for a *Barnevelt*, though we have for a *Gaveston*, *Spencer*, *Guise*, and *Mazarine*.

And we have beheld ancient *Rome* without a King, and yet not brainlesse; and have discerned more of perfection in the Senate, giving Lawes to Nations, and Dictates to Kings, then in *Nero* fidling on a stage, or *Domician* killing flies.

But if the Common-wealth be the Moon, I wonder what light the late King was: for all the luster he had, was derived from the people, who are yeilded by all, to be the Fountain from whence all power springs; and so must be the original of all the light which shined in the Regal Authority.

If then he were any light, it was the Moon, or some Star; for he shined with a borrowed, not an inherent light: and that the people are the Sun from which Kings borrow their lustre, will appeare by their magnitude, and influence: for we see, that if any sublunary grosse matter intervene, how dark a body a King becomes, appearing in truth, a black nothing.

*Rex est mea
jar singularis i-
runt ossi.
Feal. J. c. 104*

And now our Author will by all means have their taking their own, and not suffering the late King to destroy with their own weapons, themselves and their priviledges, the people and their liberties, to be an argument of guilt; when in truth their doubts arose from the injustice not of their actions, but of the late King, who had by sharp experience warned them to trust him no further then they could see him, and by his practise instructed them, that his word and promise must give place to his advantage and tyrannical designe.

*Fid's qualities
fidures
fralla.*

Thus in the end of the last Parliament he professed in the word of a King, and as he was a Gentleman, he would redresse the grievances of the people, as well out of Parliament as in it, yet the very next day, searched the Studies, Chambers, and Pockets both of the Nobility and Commons, committed Mr. *Bellasis*, Sir

*d Myes Hi-
story.*

e To the Com-
mons.

John Horham, Mr. Crew, and continued all his wonted oppressions both in Church and State.

So in his Message 31. October, 1641. *We doe engage unto you solemnly the word of a King, That the security of all, and every one of you, from violence, is, and ever shall be, as much our care, as the preservation of us, and of our Children: yet within three or four dayes impeached the members, and proceeded against them with such violence and injustice.*

Lastly, why doth our Author so grumble, repine, yea, raile at the Parliament for seizing these, which he confesses *Providential necessity was pleased to take from the late King, in order to the peoples tranquillity, and Gods glory?* I humbly conceive, if Providence made it necessary for the Peoples safety, and Gods glory, that the late King should part with them, that it can be no crime in the Parliament, that they took them; Gods glory (if it may be put without offence to our Doctor in the first place) and the publick safety and peace being the ultimate end they are to propose in all counsels and actions to themselves.

11. Upon the 19. Propositions first sent to the King, and more afterwards.

THat this cannot be the late Kings writing, will appeare evidently if we compare his answer to those Propositions with this Chapter.

In that the 1, 2, 3, 4, 5, 9, 10, 15, 16, 19. are most inveighed against, but in this the eighth is the main: *Other propositions but as waste paper to wrap up it, and the ninth to present them somewhat more handsomly.*

Now the Doctor begins to appeare, the square Cap to peep out from under the assumed Crown; the Reformation of the Church is it troubles our Authour most, and wrings his privat interest, at that he snarles, as most against his profit.

And no marvell to see him so partiall in a thing concernes his Mammon

Mammon; we know the Copper-smiths raised no tumult untill they perceived the Apostles Doctrine would spoile their trade: why should we wonder then to see this Prelatical Durt-dawber railing against the Parliament, when they went about to overthrow the foundations of his *Babel*?

But let us consider that Proposition, and we shall see that it contained nothing contrary to the late Kings own desire: which was, that a Synod of Divines might be called to consult with for the reformation of the Church, and which is the very same with that Proposition.

Behold then, the late King could not complain so much of this, which was consonant to his own desire, or professe he could not yeeld to it, without violating his conscience.

For sure he would never have *used such a methode for peace, which would make warre upon his soule.*

Nay, we may adde, that there was no material point in those Propositions, which the late King hath not offered to grant, both before and after his going to the Isle of *Wight*.

It is improbable therefore, if not impossible, that he should thus professe, that *while he had mastery of his reason, it could not be thought he could consent to them, being such as were inconsistent with his being either a King, or good Christian.*

What, would he strip himselfe of Reason, and make himselfe a slave to feare; yea, destroy both his Royal and Christian Essence, to save his life, or buy a peace? It was farre from his thoughts sure, and quite contrary to his own professions, to the very last houre.

Shall not then this Author be hissed of all that love the memory of the late King for this his vile abusing the dead? when the most fond admirer of the counterfeite perceives how unlike it is to the person.

The other Answer, and Desires were owned by the late King, and therefore in all likelihood are rather to be judged his owne, and may be confirmed by many witnesses who heard him utter them, I thinke therefore all good and wise men will beleeve them, and be so charitable too, as not to harbour a thought that the late King would thus contradict himselfe, and juggle with us.

The forgery therefore being so apparent in this Chapter, I think it will be but lost labour to descend to particulars, which indeed are as sottish, false, and impudent, as the generall, yet to stop some foule mōuthes, I shall instance in two or three.

He saith, *To put the late King on the giving part, is more Princely, and Divine.* Which if to give be so, then to deny, as he did, must be quite contrary.

But should we deny it, how could the Doctor contradict us? God created man, and put him on the giving part, *Son give me thy heart*; is man therefore more Divine: The people constituted *Charles* King, he swore to confirm all Lawes which tended to the safety and welfare of them. The Parliament desires his consent, which in duty he was bound to give as King, as man is to God, the end of boths Beings requiring it: for he was constituted a King to serve the publick; man is created a rationall creature, to honour and obey God.

And he affirms, *They could not ask more then the late King could give, might he but have reserved to himselfe the incommunicable Jewel of his Conscience.* The words plainly inferre, that he would have granted all things he could with peace of Conscience: And if so, why did he not then consent to these 19. Propositions, which that he might have done with a good conscience then, his Concessions of farre more since confirms: For cannot suppose that the hand of God afflicting him, did widen or harden his conscience, by giving it leave to swallow such *Carmels*, which then strained at these *Gnats*.

If *some things which a King might approve, yet in honour and policie are at some times to be denied*; yet sure not at such a time as that was, when bleeding *Ireland* required so much the hand of Chyrurgery, and the innocent blood shed, cried not lowde for revenge, then the desperate condition of the living did for succour to defend them from the like threatning fate there.

But I will passe over the rest, to come to that, which will most discover what profession our Author is on, the *main matter*, as he calls it, the reformation of the Church: and this he cannot think on with patience, but is so transported with fury, that his discretion is totally routed by his passion.

For he railes down right against Presbytery, calling it a faction

in the State, a Schisme in the Church punishable by the Lawes : but had the late King thus conceived it, he sure would never have granted it should have been settled for three yeares in its *manity*, *novelty*, and *confusion*.

Nay, this drives him unto an *admiration*, and casts him into an *Extasie*, and I beleieve into an hatred (which begat this *Brat* no doubt) against the Parliament of *England*, for approving and desiring such a destructive change to *Hierarchy*.

And sure our Author had little reason to spare them in his Book here, who had been so bold with his copy-hold in their Propositions, *No Bishops say they ; No Parliament cries he ;* for what will become of him when these *Abby-lubbers, Prelates, Deanes, Prebends, Pluralists, &c.* must be packing, *Alas poore Doctor, whither wilt thou goe ?*

12 Upon the Rebellion and Troubles in Ireland.

THat the Parliament conceived some jealousies that the late King either commanded, countenanced, or connived at the Rebellion in *Ireland* will appeare to have risen from no malice, if we but consider the manner of his carriage in order to the suppression of those Rebels.

For though that Rebellion in *Ireland* brake out the 23. of *October*, the Parliament could obtaine no Proclamation against it until *January*, and then the late King commanded but forty Copies to be printed, as may be seen in a Warrant signed by Secretary *Nicholas*, 2 *January*, 1641.

Exact collection of Ordinances, Remonstrances, &c. p. 215.

And if as our Author saith, next to the sin of those who began that Rebellion, theirs must needs be, who either hindred the speedy suppressing of it by domestick dissentions, or diverted aydes ; what shall we then judge of the late King ?

1 Who by withdrawing from the Parliament, and beginning domestick dissentions, rendred that good Bill for private Adventurers,

turers, which would in probability have brought in a Million of money in a manner ineffectuall.

2 Who by diverting aides hindred the quelling of the Rebels, and gave them time, and opportunities to encrease and strengthen themselves.

As by denying a Commission to the Lord *Wharton*, who had a Brigade of five thousand Foot, and five hundred Horse, designed by the Parliament at the sole charge of the Adventurers, whereby *Limerick* was totally lost, and *Munster* in distresse.

By denying a Commission to divers wel-affected and pious persons, who had prepared twelve Ships, and six Pinnaces with a thousand Land forces.

By staying the Earl of *Leicester* so long in the North, when the affaires of *Ireland* did exceedingly suffer, by wanting the personall assistance of a Commander in chiefe.

By calling away divers Officers that were in actuall service against the Rebels, as *Charles Floyd* Engineer, and Quartermaster Generall, Capt. *Greene*, Comptroller of the Artillery, Capt. *Kettlebie* Admirall, Sir *Henrie Stradling* Vice-Admirall.

By taking away cloathes and other provisions going to *Ireland*, and seizing the Draught-horses prepared by the Parliament for that service; yea, quartering his Cavaliers so about the roades, that no supplies could be sent, but they were inapt up presently.

Not to mention the late Kings suffering to passe by his immediate Warrant, many of the chief Commanders among the Rebels after the Ports were stopped by order of Parliament.

As also to passe by the Rebels stiling themselves the *Queenes* Army, and professing that the cause of their rising was to maintaine the *Kings* Prerogative, and the *Queens* Religion against the Puritan Parliament of *England*, and sending a Petition to the late King, wherein they stiled themselves his Majesties Catholick Subjects of *Ireland*, complained of the Puritan Parliament of *England*, and desired since the late King went not thither according to their expectation, that they might come into *England* to him.

By which latter clause we may see, that other reasons caused the Parliament not to consent to the late Kings offer to goe in Person

Person thither, then what our Author hath maliciously inserted to slander them; which had it been accepted, in all probability the ruine had been as great, the calamity as long, and the remedy as desperate.

And by all the former behold whose fault it was, *That all proportionable succours of the poore Protestants in Ireland (who were daily massacred, and over-borne with numbers of now desperate enemies) were diverted and obstructed here.*

But this our Author professes in hope to juggle in a plausible pretence for the Cessation made by the late King with the Rebels, as if it were done by advice of some of the chiefe on the Protestant Party there to get them some respite and breathing.

Which how false it is may be discovered by the late Kings own Kings Cabi-
hand in divers letters to the Marquesse of Ormond, which cleer-
ly shew, that the need he stood in of both the Protestants and
Rebels ayde here produced that agreement.

Truly the Protestant forces that were to be brought over in all likelyhood would get but little breathing by such a journey, and the clandestine Transactions of that businesse, the iterated commands of secrecie, and injunctions of silence shew that some infandum, some designe lesse delighted with the light then this pretence, was driven on in that negotiation.

It was an unlikely meanes to hinder the Rebels from utterly de-
stroying the remaining handfulls of the Protestants there, to call over so many of their forces hither; for how could the late King but remaine unassured of the Rebels keeping faith, when they saw the Doggs gone which should defend the Sheep from their Woolfish rapine, who had so grossly infringed their fidelity before, unlesse he had more influence over them then he would have us take notice on.

But I have scarce roome to consider those swarmes of reproaches, which issue from our Author against the Parliament as easily as smoke or sparkes doe out of a Furnace; much lesse to make such prolix Appologies, as might give such men satisfaction; who conscious to their owne Parties depth of malice and slander, are loath to beleeve the Parliament not to be as bad as themselves.

I shal therefore conclude in twisting my belief with our Au-
thors

thors in this, That it will, nay doth at last appeare, that they who first began to imbroyle the other Kingdoms, are in great part guilty, if not of the first letting out, yet of the not timely stopping those horrid effusions of blood in Ireland.

13. Upon the calling in of the Scots, and their comming.

HERE the Doctor playes above board againe, shewing that nothing troubled his Worship so much as the feare of the Scots settling Presbitery.

The defence of the Hierarchy, and Liturgy are the pricks he most leuell at, though now and then he shoots at Rovers in other Chapters.

His bow was bent for to gall Episcopacies enemies, and though he seeme to march against other foes, yet still Parthian like he will now and then shoot backward at them.

And now he thinkes he hath gotten a good ground to play his prize on, and a handsome occasion to cry up his *Diana*.

The other causes that moved the Scots nothing concerned his particular but by the by, liberty and freedome in the state he could willingly allow, would they but suffer slavery in the Church.

And therefore like a *Goliath* with his Weavers beame, nay and his whole Woofe too, falls upon those that dare refuse to worship his *Dagon*; laying at the Scots for comming in to ayde the *English*, and ever and anon putting in a thrust at the *English*, who have quitted Episcopacy.

But his whole discourse being made up rather of affirming then proving his owne to be the only good Government, it will be but folly to spend time, Inke, and Paper in answering him, I shal therefore only hint some of his redoubted arguments.

1. *Wise and learned men thinke, that nothing hath more markes of Schisme and Sectarisme then this Presbyterian way, both as to the ancient, and still most universall way of Church-Government.*

Well

Well argued Doctor ; Universality then is a mark of infallibility, stick close to this, and thy square Cap may perhaps be changed into a Cardinals Hat: yet let me tell you, that Christ teaches, that we should not be led by a multitude.

2 But that Christ and his Apostles ever commanded to set such a parity of Presbyters, and in such a way as those Scots endeavour; I think is not very disputable. As he thinks, the Bell tinkes, Ergo, rare I professe ; yet Doctor, by your leave, I am certain it is so disputable, that all the braines and staires in your party, to the third degree of a Doctor, nay, to the very apex of a Bishop, cannot disprove it.

But I will take leave of him in a word or two for this Chapter, thus stuft with folly and passion.

Surely in matters of Religion, those truths gain most on mens judgements and consciences, which are least urged by secular violence, which weakens Truth with prejudices. If this be true, why did your Metropolitan so set the late King to warre against the Scots for denying Espiscopacy, and a Popish Liturgy ; and your whole Tribe (good Doctor) so freely contribute to the maintenance of it ? Or why did you imprison, whip, brand, and maim men here, for scrupling at your superstitious ceremonies and Idolatrous cringings ?

But now fearing that his thus speaking truth, will but confound his worship, he will try what he can get by falshood, and he scornes to steale from Truth, but like a right Cavaleere, will plunder her openly.

For he saith, *There was never any thing upon the point, which those Scots had by Army, or Commissioners, to move the late King with, by their solempne obtestations, and pious threatnings,* (good Doctor mock not at pietie in others, so little of which you shew your selfe) *but onely this, To represent to him the wonderfull necessity of setting up their Presbytery in England.* Now lie upon thee, art thou one of the sonnes of Aaron (for else how durst thou aim to be an High-priest) which should have *Holinesse to the Lord* written on thy forehead, and dost thou thus on thy front so impudently imprint a falshood ; which all, that ever saw, or shall see, the Scots many Addresses to the late King, will run and read ?

But he intends not to leave this good quality so, and therefore will assert, that the Parliament *was more then competently furnished with Armes, Ammunition, Navy, Forts, &c.* when they invited in the Scots, and all that he might but inferre, *They were as men jealous of the justifiableness of their doings and designs before God, who never think they have humane strength enough to carry their work on. seem it ever so plausible to the people.*

Of the truth of this, all men can judge, who know in how low a condition the Parliament was at that time by the treacheries of some revolvers, as well as open foes, as easily as of the other by the Scots Declarations, to whom I shall leave both to receive their sentence, which if just, our Authours Clergy will not save him.

14 Upon the Covenant.

THis is Twin-begot sure by the same Father, it is so like the Doctor, and his late view'd Brat.

His Episcopacy, he thinks, is so deeply and firmly founded, that all *Engines are brought to batter or raze it.*

And the first Argument he brings to *prove this grand Diabolo, or evill spirit* (as he calls it) ought not to be cast out, *is prescription of more then a thousand years.*

Sure the Devill might have said as much for his Oracles, and Heathenish High-priests too, as our Bishops for their Sees; Had not *Rome* an Arch-Flamin, as long as *England* a Metropolitan?

Nay, did not the Jewes thus dispute against our Saviour, What, darest thou, the Carpenters sonne, teach Doctrines contrary to the Dictates of our Rabbies, who sit in *Moses Chaire*?

But he will answer, that we deny antiquity; no, a thousand yeares prove not that Antiquity which ought onely to be pleaded in such points; the Apostles times, rules, and actions, are onely to be quoted as authentick in this controversie.

Dare our Doctor deny, but the mystery of iniquity, which began in *Pauls* time, was in 600 years grown to a damnable height, both in doctrine and practice? What reason have we more then, to draw our Discipline from them, then our Doctrine? Unlesse he will affirme there are no Rules for Government in the Gospel?

And if so, then why may not the Parliament of *England*, seeing the inconveniency, nay, the inevitable mischief of Episcopacy, both to the State, as well as the Church, lay it aside?

But he quits this Theame, and falls to Cudgels with the Covenant; where, after he hath made use of both Sword and Dagger, till he is out of breath, (which hath been somewhat long, considering our Court-Doctors were none of the longest-winded Preachers) he is at length fain to crosse the Cudgels with this excuse, *That the Covenants Armes are too long for him.*

And confesse, that *the latitude of these Clauses*, (doing and endeavouring what lawfully they may, in their places and callings, and according to the word) *carry no man beyond the boundes of a good conscience.*

Which if they did not in the late Kings thoughts (as the Doctor would have us beleieve) why did he so scruple the taking of it, and our Doctor sweat so in his following Arguments to justify him for so doing?

But lastly, doubting his Arguments too weak to convince, he falls to divert the Presbyterians too swift for him in the course by golden Balls, telling them the Parliament *will rob them of all maintenance, and so consecrate the meanest of the people.*

Truly the Doctor can hardly prove *Jeroboam* allowed not as large a stipend to his Priests, as *Rehoboam* did to the other; for he consecrated the meanest of the people, because he could get no Levites to obey him; and his setting up Golden Calves, shew he was no niggard in his devotions.

Besides, the simile is no way fit; for the Parliament have puld down the golden Calves, the dumb Idols, who would neither teach the people themselves, nor suffer others to doe it, but they would persecute them for it. By the way here we may behold the difference between ours, those I mean, who entitled themselves the Tribe of *Levi*.) and the Levites, they left *Jeroboam* for

for setting up Calves, ours deserted the Parliament for pulling them down.

For his Argument of *Pharaohs Divinity, and Josephs Piety*, (the first of which I never heard of, but in our Doctors royalty; nor that the second extended to countenance idolatry,) it hardly proves him either pious or a Divine.

For were it piety so to doe, how impious was *Josiah*, who not onely took away their high Places, Groves, and Revenues, but sacrificed the Priests on their Altars, *Constantine*, and all other pious reforming Princes?

I shall conclude with this assertion, That the Parliament have discovered themselves Nursing-fathers, no whit inferiour to any Kings of the true Church, by this rooting out of Episcopacy; for it is not the suffering a few dumb Dogges to worry all that give warning of the Wolfe, or maintaining in pomp a few parasiticall Prelates, soothing up men in their sinnes, and sewing Cushions under their Elbowes; but the encouraging faithful, painful, and godly Teachers, by pulling down those that tyrannized over them; that will increase the growth of Christianity, and bring up the Church to a larger stature in knowledge and number.

15 *Upon the many jealousies raised, and scandals cast upon the King, to stirre up the people against him.*

THat some private persons might slander the late King, is probable, when the most innocent cannot scape the lash of some Hellish Beadles; which was wicked in such, who might have learned from the common Proverb, *That the Devill ought to have his due*, that the wickedest is not to be rendred worse then he is, much lesse their Prince.

But this wil not serve our Doctors turn, it is his designe to raise jealousies, and cast scandals upon the Parliament, to stirre up the people against them; and therefore would fain insinuate, that they have cast a false mist before the peoples eyes, which hath made them behold the late King other then he was.

But they having their own innocency, and Gods protection, can easily withstand these stratagems, and conflicts of malice, and from the upper ground stand and laugh at this enemy, being out of Gun-shot, and having *Truths* impregnable Fort for their defence.

But before we take notice of his railings, we wil endeavour to lay down the grounds he pretends for them, and so wipe out the score he hath set upon the Parliament in the first place, and after come to a reckoning with him.

1 He saith they scandalized the late Kings Religion, as if he favoured and inclined to Popery: and this he endeavours to confute, by *thanking God for his grace, and constancy in the Protestant Religion, afforded to the late King in such great trialls both at home and abroad.*

His triall abroad in *Spain*, evidenced the late Kings constancy in the Protestant religion, to some purpose; see his Letter else to the Pope, then which from the beginning to the end nothing could more favour of Popery.

1. Wherein he professes, that nothing could affect him so much, as the alliance with a Prince that had the same apprehensions of the true religion with himselfe: that was the King of *Spain*, a notable Protestant we all know.

2. Calls Popery the Catholick, Apostolick Roman religion; all other Novelty and Faction.

3. Protests he did not esteem it a matter of more honour to be descended from so great Princes, then to imitate them in the zeal of their piety, who had often exposed their estates and lives for the exaltation of the holy Chaire.

And let all judge if he have not made his words good, though our Author is left in the lurch.

But the Doctor will say this was written only in Policy, and for feare of danger, if such poore doubts startled his constancy, what an Ass then was our Tippet-wearer to quote his forraigne Trials then, when he knew that for feare a triall in reality might happen, the late King deserted his protestant station.

His constancy at home appeares, by suffering Popery so to increase, entertaining a *Nuncio*, publicly tolerating Masse, stopping the proceedings of justice against Priests, and giving such tokens

Non intermix-
tis Puritanis.

tokens of his affection to an union (as he termed it in *Spaine*) in religion, and faith with his Holinesse ; [That a *Romanist* bragged, and congratulated in Print, that the face of our Church began to alter, the Language of our Religion to change, and *Sancta clara* hath published, That if a Synod were held without the Puritans, our Articles and their Religion would soon be agreed.

How now Doctor, was this the assembly the late King meant he would consent unto ?

Behold then O ye Sons of reason, whether the Doctor hath not more slandered the late King in denying, then the Parliament in affirming that he favoured Popery.

And see the true ground of the late Kings obstinatenesse in his own writing, for how could he grant or yeeld to settle Religion, when he had so solemnly engaged himself to his Holinesse the Pope, to spare nothing he had in the world, and to suffer all manner of discommodities, even to the hazarding of his estate and life, for to settle a thing so pleasing to God, as an unity with *Rome* ; and had he broke this vow, where would he have had a dispensation.

A Letter to
the Pope.

The second scandal was, That the late King employed Papists, which our Author confesses he did with much exprobaton of Protestants that should enforce him to such a necessity : But Doctor, can it be a slander and true too ?

We may see by this then what a straight the Doctor was in, what had he, as the Bishop once at *Pauls Crosse*, lost his Catalogue, or was it for want of other he was thus forced to use this ?

As by the former what good reason the Papists had to stand up for the late King, but how little the Protestants ; and whether there was not more then only a sence of allegiance that stirred them up so generally for him.

Had that been the cause it would be strange, that there should not be one of those worst *Papists*, who might have practised as bad principles as we, in all *England*, yet never any appeared I am certaine.

The third scandall, was the *noyse of evill Counsellours*, the truth of which he cannot, nay dares not absolutely deny, but goes about to mince and evade with his quirks and quilllets.

If there be such enormous extravagancies, who caused them but the late King and his evil Counsellors ? and could he but

have followed the worst counsells of his worst Counsellours, that is, have been able to have acted as they intended; both Church and State had been in the shackles of Popery and Tyranny.

Neither good Doctor doe we desire to change our Chaos of confusion, as you call it, for your orderly conformity, or our Hell of misery for your Heaven of Tyranny.

But that which may something adde to confute this great Doctor, is the very confession of his own Party, who all confesse guilty to this accusation; for doe we not daily heare some cursing *Rupert*, others *Hopton*, these *Culpepper*, those *Hide*, and swearing they undid the King, whilst all understanding men cannot but smile, and at least thinke *Claudius accusat Machos*, *Castilina Cethegum*, and that *insanivimus omnes* would as patly hit the naile on the head, and as truly proceed from their tongues.

The fourth thing practised to draw away the peoples affections (he saith) was the pretence of Liberty.

But I would faine know whether this were a scandal, or jealousy, if neither, how it may be reduced under the contents, or how it came in? even as Episcopacy hath done many times before.

But doth not the Doctor seeme to be a Libertine, teaching so plainly that Liberty is not to be bound by any rules of sence or reason by this Doctrine, and absolutely walking in the way of independency for his use of liberty.

Which he handles as wildly as he brought it in, and to as little purpose, and therefore I shal omit to answer for brevities sake, having so clearly made out the Parliaments innocency in the point of accusation, and the truth of those things he termes scandals.

Which if taken (as his Metropolitan used to doe in the Star-Chamber, where to speake truth, or say his Grace or the like was a persecuting, proud, great, little Turke, or had a * Pope in his belly, was *scandalum magnatum*) may goe for such; thus I am forced even in modesty to help this lame Doctor over the stile now and then, who hath as great need of a good memory, and invention, as any person I am acquainted with, or ever was, and beleeve shal be.

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Yet one word with him and I wil part, concerning his arguing
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against the Liberty the Parliament declared for. His maine argument that the late King intended not to enslave us by the War is, His having so many *Lords and Gentlemen assisting him, who were not so prodigall of their Liberties, as with their lives and fortunes to help on the enslaving of themselves, and their posterities.*

Which though it may passe among Fooles, or fond Idolaters, who so wisely adore the supposed Author they dare not question the work, yet among the Heires of reason, who measure every thing by the right standard it wil be found short.

I with our
once so deare.
Bethren in
Scotland have
not too much
of this heaven
in their barch.

For they know that many of them have travelled into *France*, and so might learn, that to set up one grand they should become petty Tyrants, and trample upon the Rights and Liberties of the middle sort of people.

Yea, have not many of them expressed so much, in affirming twenty pound a yeare was enough for an ordinary man, and saying, What were Citizens and Trades-men created for but to trust them, and be glad they could have the favour to undoe themselves to serve their riotous expences?

And what remedy, could all Lawes be brought to a Tyrants becke, should such have against Lords, and Court-favourites?

But I shal leave our Doctor thus besides the Chaire, and see whether he hath got in again in the next Chapter which is.

16. Upon the Ordinance against the Common Prayer Booke.

*Sutor non u-
era crepidam.*

IN this the Doctor is in his owne element, and therefore we may expect some more Workmanship, the Cobler being not beyond his Last.

But truly we shal come short of our expectation, for he bungles and botches little lesse then before, and handles his Pen no handsomlier then he hath done the Scepter.

It may be the Thorne question hath pierced our Nightingale too deep, and so rather kill'd then awakened him; thus a *Bel-larmine* may be worsted for lack of verity, which is too potent for the accutest Genius.

As for the matter contained in the Booke, sober and learned men have sufficiently proved it both offensive, Popish, and Superstitious, as we may see at large in a Book entituled, *The Anatomy of the Liturgy*.

I shal therefore the brieflier handle it, which hath been done so fully and wel before.

Yet to hint in some things; Doe not all our Set-form-men cry out against, and deride others for their tautologies in their extemporary prayers, and yet what can be fuller of them then the Liturgy, where the same things are over and over againe used?

Προσευχόμενοι
ἀλλ' μὴ βαρβαρο-
γίσσητε, Mat. 6. 7

Was it not formed by the Masse-book, and almost the same with it; and although some of the grossest Superstitions are left out, yet many Popish Reliques remain as the crosse in Baptisme.

And would it not be a scandal to Religion to be beholding to the Masse for a forme of prayer? But how consonant it was to Popery may be evidenced by Pope *Pius Quintus* his offer to establish it by his Apostolical, or rather apostaticall authority, if *Q. Elizabeth* would have but acknowledged his Supremacy.

But should the matter of it be without exception, yet the forme could not be excused, set formes being no way allowable by the Word of God, but rather repugnant to the holy rule.

Christ hath promised to poure his Spirit upon his people, and to send the Comforter; his are a praying people, enjoy communion with him, by which they are enabled to make known their desires unto him are promised assistance; and have a holy boldnesse put on their Spirits, as in *Heb. 10. 16, 17, 19*.

Thus the Apostle in *Rom. 8. 26, 27* affirms the very same, from which we may gather two marks of difference between an earnest howling, and holy breathing out of the desires of the Soule, our prayers wil be an abomination rather then Incense and sweet Odours; unlesse

1. We have revealed unto us our wants, which Beleevers have, what need then of other mens dictates;

2. Unlesse the workings of our hearts exceed the labour of the lips, God regards more the groanes of our spirits, then the expressions of our tongues; what use then of set formes to teach us to talk.

And have we not seen this confirmed in our sight, how wonderfully hath God powred out a spirit of prayer amongst us, how admirably are Ministers & privat Christians gifts encreased, since the setting aside of this set-form? especially in young men, whose excellent endowments create wonder as well as joy in all those elder ones, who envy not Gods grace in others, insomuch that many hearing them, have fallen into a holy extasie, not being able without astonishment, to finde so much of God in fraile man.

These are the *mischiefes which the disuse of publick Liturgies hath already produced*: which, by the good Doctors leave, I beleeve all Gods children count blessings.

*Cantroria jux
ta seposita mi
gis elucejunt*

And now I will descend to shew the mischiefes the use of the Common-prayer Book brought forth; which being compared with the former, will better illustrate the Truth: contraries being best discerned by a close position.

First, every illiterate, scandalous, prophane fellow, that could but read, might perform this office of a Minister, to be the mouth of the Congregation to God.

Then this set-form occasioned much idlenesse, and caused many to bury their Talents in the Liturgies sheets, never improving that strength God had given them, in wrestling for this blessing, in importuning him for a Spirit of prayer.

Hence so many of our great Doctors could not so much as perform private family-duties, without the Common-prayer Book: and if any extraordinary occasion happened in publick, which was not provided for by that; the Divine (forsooth) was altogether unprovided, yea, unable to doe this duty.

Thus when one, who had like to have been offered up a Sacrifice to Death on a Bulls horns, desired the due oblation of a gratefull heart might be rendred to God for his mercy manifested in delivering him, the Parson, Vicar, or Curate; for one of them he was, of the place, was forced to make use of the thanksgiving used for women after child-bearing.

And so this *Ogge*, this fat Bull of *Basan*, roaring out, O Almighty God, which hast delivered this man, thy servant, from the great pain and perill of *Bull-gaining*, moved the Congregations spleens, not their hearts, insomuch that they who should have

have joyed in returning thanks for the mans deliverance from a Beasts violence, with him, were generally moved to laugh at him, and his brutish ignorance.

These things considered, I am confident I need adde no more for confutation of this Chapter, or confirmation of the ordinance against the Common-prayer Book; which book gave such occasion to the Papists to affirm, that we were forced to be beholding to them for our prayers, to their Masse for our Liturgy.

But by the way, I desire all to take notice, that I have not the least intention to disparage the Authors of that Book, who (I beleeeve) in that dawning of the Gospel, acted according to their light; and who (I doubt not) were they alive, would be as farre from envying at Gods greater manifestations of his will, and power to us, as we are from despising that day of small *Zech. 4. 10* things.

Is it not a rule in Religion, as well as Learning, that we must either endeavour to goe forward, or we shall be forced to retire: Keeping our ground in these skirmishes, is dishonorable, wherein we must get, or we shall lose. Why should any envy then a progresse in grace, knowledge, and holinesse, or an increase of the spirit of prayer in us, or rest conceited of an impossibility, or improbability of these? when God is most willing and most able to communicate his blessings, and mercies.

And yet the same men would take another for a sor, that should wonder at the increase of Learning in the last Century; and for a Bedlam that should deny it, which is so manifestly apparent.

But perhaps some of our Bishops, or Doctors, &c. will say, Learning hath been countenanced, but Religion hath been frowned on; and that they have made it their greatest, if not whole employments, to bring in blindnesse and superstition again.

I answer, I confesse they have; yet God, who onely can bring good out of evill, & turn wicked devices backward, hath made their malice instrumentall solely to their own destruction: for in all humane probability, had these tyrants kept within compasse, they might have domineered to this day. But as their wickednesse in persecuting the Gospel, made it be taken more notice of, men conceiving it might be good, because such wicked men ha-

ted it; so it filled up the measure of their iniquity, and made them ripe for destruction.

Sanguis Martyrum est semen Ecclesie.

Besides, persecutions are the greatest means to encrease Religion; for God both affords a greater measure of grace to support his people, and their graces are most visible in afflictions.

But I will onely speak to one or two particulars, and so conclude this Chapter.

The Doctor will have the *Directory* to *stint and obstruct the Spirit as much as the Liturgie*. But how slight and easie this trick of Legerdemain, which will serve to delude onely vulgar fooles, is, I shall apparently shew.

First, the *Directory* doth not command men to pray onely this, or this, but directs those that desire instruction, it is onely set as a Compasse, to teach them to steere, if they are at a losse: not a Mist, which they are necessitated to have, or cannot faile.

Mat 6. 7. & 9.
Evangel.

Nay, have they not an example for it from our Saviour in the *Lords Prayer*, *When you pray* (saith he) *pray after this manner*: which none can even imagine as a precept injoyning that, & prohibiting any other, it being contrary to his words, and the Apostles practice: And being rendred by all Interpreters, a direction to teach them how, and what to pray, being the summe and Epitome of all prayer.

Besides, multitudes of learned and godly men, think that there is so good a pattern of prayer in the Scriptures, that there is no necessity of *Directory* or *Liturgie*: and so these are free from our Doctors aspersions, were it as he would have it.

Also he beleeves, *One of the greatest faults some men found with the Common-prayer Booke, was this, that it taught them to pray so oft for the late King*. But upon what ground this credulity is grounded, I cannot see; I am confident he never heard any make this objection but himselfe, the loyaller subject he. But on the contrary hath, or might have done most, if not all, that had any publick call, pray for the late King many yeares after the laying aside the Liturgie, and that more earnestly then it taught ever.

In Morning prayer.

But if the Doctor mean by often tautologizing, or praying the same thing twice at one time, as that did both in, and out of the *Letany*, then the often teaching might be found fault with, being

ing against the expresse precept of Christ, and onely consonant to the practice of Heathens.

ἀποκρίσεις, in Maith. 6. 7.

But might not the Doctor have had greater ground to believe the often praying for Bishops was esteemed as great a fault, to which petitions most men had not superstition enough to say, *Amen*, nor yet blindness enough to forbear praying that God would pull down those Imps of Antichrist, in their own forms, instead of praying for them?

What, could he not abide to be touch'd in that place without wincing? We may all see then where the Saddle most wrings him, even neare the right shoulder. Oh Bishops are too sacred to be found fault with, yet he is forced to come to it in the next, which is —

17 Of the difference between the King and the two Houses, in point of Church government.

THis is the *Genus generalissimum*, the very *Ens* of all other Chapters; this is the substance, the other but the accidents of the work. It was the golden weight *Episcopacy* moved this Engine, and set all the wheels on going.

In this party our General is in person engaged, no wonder therefore to see him charge in so grosse a Body: this is his owne and so the Troop is farre more numerous.

But though he esteems this as worthiest of defence, yet I account it the least meriting an answer: for the controversie hath been so learnedly and largely opened to the world, that few except Sots, or wilful Bayards, but are clearly convinced both of the lawfulness and necessity of rooting out *Episcopacy*.

His forlorn Hope is commanded by policy, and reason of State (he saith) induced the late King to approve that government above the other; which, how false it is, let all the world judge, who see that it was impossible for the late King to preserve the State in quiet, unless he consented to alter that government, which had occasioned all, or most of the mischiefs and disturbances in England and Scotland.

But that this cannot be the late Kings, is most evident; for he often

often and openly professed and protested, that it was conscience, not policie, that would not suffer him to consent to alter that government.

But his Reserve by Religion: for he saith, *the late Kings judgement was fully satisfied, that it bad of all other the fullest Scripture grounds.* But were it as the Doctor sayes, why then did the late King desire a Synod to satisfie him, when it was done before so fully?

Then the Doctor affirms, that *since the first Age for 1500. years, not one example can be produced of any settled Church, &c. which had not some Bishops.* Yet if in the first age there can, and hath been, I think we, and all Christians, ought to follow that example? For by the first Age is meant the Apostles time, which was the purest and best president.

And for his producing of *Timothy* and *Titus*, it hath been *Emendat.* fully proved what the meaning of the word *Bishop* there signified, and what kind of Bishops they were, to wit, *Overseers of their flocks*; but if of any Ministers, it was as they were Apostles or Evangelists.

But the good Doctor needs a better memory, and denies, *That it was any policie of State, which fixed the late King*, when in the beginning of this Chapter he affirmed it; and therefore I beleeve posterity may see that he *writes as little like a true Divine, as a Prince.*

For his Argument of *Reason*, both it and experience shewes us, that in the reformed Churches, where is no such subordination among Presbyters, there is lesse faction and confusion bred, and more order and union preserved with authority, then was in *England* by turbulent traytors, and aspiring Prelates.

But of what Religion would the Doctor have us to take the late King to be, that he brings him in scrupling rather to give a candall to Papists, then Protestants, and so contemptibly stiling hem a *Handfull of some Protestants*, but adorning the other with the title of the *Christian world.*

For his Argument drawn from the *generall approbation and submission to this government*, we say his Assumption is false: for many were constrained to submit for feare, lest the people should lose the benefit of their Ministry, and the light of the Gospel should

should be totally extinguished, who never willingly submitted to it, and many did deny to submit, though they incurred suspension and exile.

And for their levity it no wayes followes; for many which before were ignorant, after the question was started, were convinced by studying the controversie; yea some who undertooke for to defend Episcopacy, became profelytes, and were captivated by Truth. Thus *Vergerius* going about to confute *Luther*, was converted.

But was not Episcopacy as firmly rooted and settled in *Scotland* as here, before the reformation of religion? And were not then the Kings of *Scotland* as strictly bound to continue it there, as the Kings of *England* here?

These things considered, I desire and hope, God wil rectifie the pravity of the Doctors judgement, and enlighten the blindness of his understanding, that his conscience may at length be awakened and troubled, both for his froward and obstinate maintenance of this Antichristian power of Prelacie; as for his malicious reproaching Gods people, and government, and his unworthy slandering the Parliament of *England*, as also for his dishonorable abusing the late King, by this the counterfeit.

But having been more prolix then I intended, I will bid an adieu to our deare Doctor, and his dearest Episcopacy, and go to the next Chapter, which is —

18. Upon Vxbridge Treaty, and other offers made by the King.

Here he layes by the Hood, and assumes the Purple Rob, and again ventures to stalk on the stage with the affected long strides of Royalty: But this second act as little commends him as the first; so that I scarcely think him come of the *Rossian* line, though I will not sweare hee is not *Romane* in his Religion.

But I will passe by the preamble, and without the least justice, enter through the gate which is almost wide enough for his

Minda to run out at ; for truly (if it may be spoken with reverence) though I beleeeve the Doctor is not much guilty of long Graces, yet here his former and latter are either of them longer then his Dinner.

Whatsoever hopes the Uxbridge Treaty gave of a happy composition, I am sure that the late King and his evill counsellors frustrated them : for however others applied themselves to it, yet had the late King used the same moderation there, he did since, and granted those things then, he offered to yeeld to since, I am confident the warre had then ended.

So that it is apparent, whatsoever the Doctor affirms to the contrary, that had the late King been *willing to condescend as far as Reason, Honour, and Conscience would have given him leave, he had put a period to all differences*. For we would not in charity suppose that he would yeeld further since.

As also that the late King could not affirm, that *to deny some, or the most of those demands, he thought the greatest justice to himselfe, and favour to his subjects*.

I cannot but clap hands with the Doctor in the next : For I suppose the late Kings evill counsellors had so possesst him with a conceit, That the worst come to the worst, he could but grant them at last ; it therefore would be for his advantage to try the uttermost, and so should lose little by the w. r. e, but might gain much, *That the very name of Peace was odious and suspected*.

But good Doctor, what art thou for the Church-affaires already ? Did not the last long-winded discourse suffice, but wee must have it here again ? Truly, if thou takest not heed, thou wilt weare the Theame as-threed-bare by so fiery an endeavouring to support them, as the Bishops Coats are like to be by the others thrusting them out of their usurped and forfeited Lands and Revenues.

Behold then, and judge, O All that dare be Eagle-ey'd, and shew themselves of the Royal Aerie, Reasons own brood, and will not shut their eyes, as unable to behold the guilded rayes of counterfeit Majesty ; whether it is probable the late Kings main interest was Episcopacy, and so this likely to be his work ? wherein it is apparent, that the Authours consisted by his iterated clamours and cryings out, *Great is the Diana of the Prelati-*

call Beasts of Epbesus, and the Government come down from Pope Gregory.

But to return to the matter in hand, I say, *All the world may judge of the impossibility of any good by this and other Treaties*, by considering the late Kings ends in all of them, which was onely to get some advantage by secret treacheries, and underhand dealings, as may be seen in the 1, 4, 5, pages of the *Kings Cabinet opened*; where it is affirmed, that the calling did no wayes acknowledge them to be a Parliament. O intricate Argument! O Paradox beyond parallell: Had the late Kings Councell such trickes of Legerdemain, the Parliament and good people of *England* might have paid to the purpose for treating, had not the All-seeing God protected them.

Kings Cabinet
opened, p. 1,
4, 5, &c.

And truly, the Doctor might well complain of *the unsuccessfulnessesse of any Treaty, by some mens unwillingnesse to treat*: For we see that the late King was so far from being willing to treat, that might he have had his own will, he would never have acknowledged the Parliament a Parliament, and so not capable to treat.

Ibid. p. 4.

But if he meanes some of the Parliament, sure he cannot blame them to be loath to treat with such *Hocus-pocuses*, whose words they could take no hold of, and whose promises they were unassured would be kept; nay such, that onely made Treaties but the handles of their opportunities to doe mischief, and the veiles to cover their plots and treacheries.

Thus those King-fishers spent those *Halcion* dayes in hatching Cockatrices, and those *Oxford honest men* were like Besiegers, who when they omit their open batteries, are most busie in undermining: whose unworthy double-dealings had caused such well-grounded jealousies, that no rational thing can judge they could be easily allayed. I pray God therefore, forgive those of them that are living, who were guilty of that *Treaties breaking*, and give them grace to repent of their folly as well as knavery (as the event shewes) of letting slip that opportunity.

19. Upon the various events of the warre,
victories and defeats.

Αὐτὸς οὗτος οὐκ ἔστι
Ἰωάν. 1.

For the good use our Author affirms the late King made of these changes, these up-and-downes, I hope it is true, and my charity forbids me also to question it.

Yet I must dissent from the good Doctor in his opinion of the justice of the late Kings cause, and of his so undoubted justification of his party both by the word of God, and Lawes of the Land.

And I beleeve if we goe to the Poll, the greater number of sober Christians will be found to give their voyces, that those who preferred Gods truth, and their duty to their Countrey, their Common Parent, before their lives, are more truly worthy of the glorious Titles of Martyrs, then those this parasitick Doctor hath dared to call so, who died fighting against their Countrey, the Parliament, the Lawes, Liberties, and true Protestant Religion.

Yet I would not be thought so uncharitable as to deny, but that God through his mercy might crown some of that party with eternall life, whose lives were lost in so bad a cause: For they might act according to their weaker light, and so offend rather for want of judgement, then in perverse malice. Besides, they might repent at the last: And the story of the Thiefe on the Crosse, shewes that God may have mercy at the last gasp.

But must deny that *the rectitude* (as he crookedly calls it) of *their engagement*, could merit, or move the wise God to bestow such a Boon as the glorious wreath of eternall glory.

For as we affirme, that no act can attain the height of a merit, or of a motive, the best being so full of obliquities, that it falls farre short of fulfilling the command, so much lesse one which want of knowledge can onely excuse from being even morally evill.

For by Natures dimmer light, very Heathens could read this morall preecept, That they were commanded to undergoe the greatest weights, and wade through the deepest perils for their Countries

Εὐχόμενοι οὖν ὡς
καρδυσία, ἢ φῶς
ἔσται ὑμῶν τὸ
πνεῦμα τοῦ Κυρίου.
107. Lycurg.

Countries good : They died with pleasure, as well as honour, in its defence ; and that Gallant goes further who esteemed it a greater happinesse to breath his last in the enlarging the honour, as well as defending the safety of his Countrey, then to expire in her bosome.

Behold here in one both *Marcellus* and *Fabius*, the Sword and Shield of the place of his nativity. How farre was he then from being to be drawn by hopes of preferment, or feares of particular losse, to be an instrument to enslave his Countrey.

These things they might have knowne, as Schollars, were bound to as men, and commanded to doe as Christians, with all ἀπὸς χάριτος, upon perill of being worse then Infidels, who both knew and practised this Doctrine, as may be confirmed by a Cloud of witnesses, and examples little inferior to the starres for multitude.

I see no reason therefore, but that we may beleeve the Parliaments partie had the better as often at the Barre of Gods Tribunal, or their own consciences, against the late Kings side, as in the field.

And I make no question (that had God in his wrath permitted the enemy to prevaile) yet *our condition was infinitely more to be chosen by a sober man (that duly valued his duty, his soule, and eternity, beyond the enjoyments of this present life) then the most triumphant glory that side could have superviv'd in : who would hardly have avoyded from being tormented by that tyranny which themselves so fought for.*

For the defect of *Duty and Loyalty* which the Doctor chargeth on the Parliaments Party, we see or know none ; which had there been, yet none but the Doctor, and such Protestants as he, did ever think that one good act could dispense with, or expiate any others obliquities, or piety patch up a hole made by disloyalty.

Thus you see that sometimes Popery will peep through the Protestant vizard, and that out of the abundance of the heart, the mouth will speak.

But I shall prove our assertion, that there was no breach of Duty, or Loyalty, on the Parliaments part, when as they owed none to the late King : For he having broken his oath to them,

Dulce & decorum est pro patria mori.

Fœdices, inquit, eos judicavi, qui ad Trojam mori cum fortiter agendo meruerunt, non in patria enim sed pro incolumitate & dignitate eius expirare volui.

*A quatenus ad
omne valet
consequentia.*

them, they were discharged of theirs to him, the obligation being mutuall, as a covenant. And to prove this, I will quote an Authour, which our Doctor cannot have effrontery enough to deny to be Classicall, to wit, King *James*, who affirms, that when a King turnes a Tyrant, he ceases to be a King; and then sure they to be subjects; for no Logick can prove the *Correlativum* can subsist without its *Relativum*: Slaves indeed they might have been, could the Tyrant have conquered them, but God and a good sword hath delivered them.

But I shall omit the rest, being onely (I suppose) charitable conceits in the Doctor of the late King, with this desire that the Reader will but consider of the pretended Concessions, innocency of, and unpreparednesse for a warre by the former Chapters in our discourse.

20. *Upon the Reformations of the Times.*

I Say, *no glory is to be envied at all*, much lesse that of *due reformation either Church or State*; for envie is a vice, and so ought not to be in any man, who should have such a vertuous desire harboured in his breast.

That there is an holy emulation I yeeld, but that it can be termed properly envie I deny; the flatnesse, nay impropriety of this speech may very plainly demonstrate that it dropped not from the late King, the speech being so farre beneath, and the bald, yea bad expression comming so short of those great parts and abilities of the late King.

But if the Doctor wil maintaine his words to be sence, how much shal he dishonour the late King, by rendring him one that envied at due reformation of Church and State.

That the vulgar might in their heat be transported beyond due bounds is no great matter to be wondred at, nor can be any cause of blame to due reformation; especially considering many Jesuitical knaves might creep in amongst them, and beget such acts on purpose to scandal the work of Reformation.

But as miscarriages in some instruments is no argument to prove

prove any work evil, so the fault is only to be imputed to the vulgar, and ought not, nay cannot scandalize Reformation, which hath been brought on duly and orderly to a great height, and many superstitious, idolatrous, and wicked things abolished by its meanes even to the Doctors great grief.

Thus *Jehu's* practice in destroying *Ahabs* house was evil in him in regard of his base and by-ends, yet the act good and lawful in it self, being commanded immediatly by the Lord, and good *Jonadab* could lawfully joyne with him.

If the *Assembly of Divines* were employed in an unwonted way, yet it had been ingenuity in our Doctor to have considered the cause, before he blamed the Parliament, which was the wickednesse and superstition of the generality of the Clergy.

The good Prelats, those reverend Fathers in iniquity, had so silenced and thrust out honest and pious Ministers, and set up, and countenanced prophane, scandalous, Arminian and Popish Priests, that if the major part of the Clergy might have made choyce of an Assembly, it would rather have endeavoured to have set up more, then to have reformed the former innovations and superstitions.

But the good Doctor cannot leave his old wont, the sufferings of his brethren, and the destruction of their grand Idol the Liturgy, will not out of his thoughts, he must have a saying for Prelacy, and the Common-prayer Book, though he use the same Arguments over and over.

He is so in love with this threed-bare Text, and his Doctrines drawn from, and reasons for it, that he thinks they can never be too often preached. Truly though it may create wonder in some, to see a Court-preacher keep so close to his Text, yet if they consider it is both for his profit and preferment, they will cease to marvell.

What (Doctor) are Christs Government, Thronē, Scepter, and Kingdome, but onely specious, and popular Titles? And is a Throne & Scepter both one? If a Throne and Scepter have both one face, how shall we know one from the other? But though I guesse your meaning by your gaping; yet let me tell you, had you onely affirmed your certainly of one of them, it had by farre been more proper.

Yet

Yet at last the Doctor descends to particulars, and so we may the better deale with him; which that we may doe, I shall trace him step by step.

*Dolus latet in
universalibus.*

1. He saith, *The breaking Church-windowes, which time had sufficiently defaced, was one effect of Reformation.* But if they ought to be defaced, as his latter words imply, what fault was it to doe it throughly? For the word *sufficiently*, in my apprehension, must import such a defacing, as had rendred them uncapable of giving offence to Protestants, or begetting adoration in Papists. And if Popish persons, (had they been undefaced,) would have idolized them, the fraction took away all occasion of Idolatry, By destroying their very Reliques.

Exod. 32 20.

Thus *Moses* ground the golden Calfe to powder, he would not leave the least relique of the Idol, the least occasion of idolatry to Israel.

2. *The pulling down Crosses, which were but Civill, not Religious markes.* Why were they not placed on Houses then, but Churches? But suppose he esteemed them so, yet some others did not, who used frequently to bow to them, and cringe with Cap in hand.

And (good Doctor) is there not as good reason to set up the statue of *Judas*, as the figure of the Crosse, it being in its kinde alike instrumentally subervient to the Jewes malice, and the Romans cruelty?

1 Pet. 2. 24.

If in the old Law, a brutish or inanimate thing, which was instrumentall in a mans slaughter, was pronounced accursed by God; why should Christians account the Crosse any otherwise, or suffer it to stand in sight, which *S. Peter* abhorres to mention, and styles it a Tree, and wherever the New Testament useth the word Crosse in a good sence, it signifies our Saviours sufferings tropically, not plainly the Tree he suffered on.

Behold then how far *St. Peters* Successour (as he boasts himself) hath swerved in practice from that blessed Apostle; and what a good sign of Protestantisme this Painter hath hung up at the late Kings doore, in his thus tauntingly reproving the pulling down Crosses.

2. Besides might not his excuse have been better applyed to maintaine the Groves, they were Woods growing; and were praiseworthy

table for civil use; yet that godly reforming King *Joseph* cut them down; and burnt them with fire.

3. The same may be said for the defacing *Popish inscriptions* or *Monuments*, which put more in minde of their old blinde Devotions, *then of thanking God for our clearer light.*

4. Then followes one *thwack* more to make roome for the Common Prayer-Book, and drive out the new *Catechisme*, and *Confession of faith*, which imports not that there hath been no sound doctrine of Faith in this Church, but rather cleares and evinces there hath.

And whereas he doubts not but that *Christs Kingdome* might have been set up without pulling down the late Kings, neither doe I, had not such Priests as himself perswaded the late King not to suffer it.

To conclude, *I am confident Christs Government* would have confirmed the late Kings if he had done as the Doctor makes him professe; to wit, owned his from *Christs*, and so desired to rule for his glory, and the Churches good.

But if the Doctor should meane the late Kings so dutiful and filiall acknowledgement of his most holy Father in his Letter to the Pope, by this owning his from *Christs*, &c. as being *Christs Vicar*, then the Doctor is not out in his story, for such a thing was, the more true Protestant he.

21 Upon his Majesties Letters taken and divulged.

Here our Author supposes that he hath gotten a plausible ground to lay a deep foundation for reproach against the Parliament, but the right consideration of the cause of their divulging wil easily level this rare Edifice, which wil appeare but an heap of malicious forgery, and scandalous Sophistry in the Doctor.

The late Kings Penmen (with which he was from the first thoroughly stored) did in all their Libellous Pamphlets endeavour to insinuate as wel as our Doctor; that many jealousies were raised, and scandals cast upon the late King to stir up the people

Now God having by his providence bestowed so faire an opportunity, and blessed occasion upon the Parliament, they truly judged that they were bound in duty not to put this Candle under a Busnel, which being set in its proper place would enlighten the whole house, and be a meanes to direct men out of those dungeons of errour, which those dark lanthornes had led them into.

So that to vindicate truth, and their own innocency from the Cab's calumnies, and to undeceive the poore seduced people, whom they conceived were most likely to be guided out of that labyrinth, which *Minos*, and his *Dedalian* Artificers had inclosed them in, by this clue of thread, these letters were printed.

See pag. 5.
11. 38. &c.

Wherein might be discovered under his own hand how the late King was not only led, but had engaged himself so to be by the Queenes evil counsels.

Pag. 42.

2. That notwithstanding all Vowes, and Protestations not unattended with dreadful imprecations, and execrations of the contrary; how he endeavoured to engage *Irish*, *Dutch*, *Lorrainers*, *French*, and *Danish* to an invasion of *England*, not sparing to wound his Mothers honour under a feigned pretence to exasperate the *Dane* against the Parliament.

Pag. 5.

3. How he jugged in his Treaties, and Concessions, granting one thing publickly, and entring the contrary in the Counsel-Book, with much more which is summarily presented in that Book, and hath been handled before in this.

And lastly, whereby his Subjects (as the Doctor is content he should since providence will have it so, and he cannot hinder it) having a clearer sight into the Kings most retired thoughts, so much of his heart might be discovered to them without any of those dresses, or popular captations, (which his Pen and Inkehorn officers used to muster in his former Declarations, and expresses) as would exactly demonstrate how he was divided between the love and care he had, not more to preserve his owne Tyranny, then to procure their slavery and misery, and that extreame grief, to see them so able and willing to deceive his hopes, and destroy his endeavours.

Excellently therefore may we retort these inversions, That Truth and the Parliaments cause could not be more gratified and

then by the publishing these Letters, whereby the world might see the late Kings constancy (pardon the abuse of the word) to his Wife, her Lawes, and Religion.

2. That Bees neither will nor can gather honey where only poyson is to be suck'd, nor could any man finde a Cordial prescribed in those receits by the Phisitian in ordinary to the Commonwealth; and I may wel affirme, that had not the Parliament then accounted but an extraordinary Doctor given it the better Antidotes it had long ere this been buried in bondage.

3. That the late Kings endeavouring to force us to undergoe his yoke, and beare his pressures by the help of forreigne enemies, no man can call faire and just correspondencies, who loves himself, or his Countrey, since an honest man can hardly be happy if it be miserable, or enjoy peace and liberty while it is oppressed.

4. That the world may see how the designe here like the Turkish Tyrants in Egypt, was by forraigne force to keep England in slavery, though I think it would have proved as fatall to himself, and that these as those Mammalucks would have shared his Kingdome among themselves.

But here let the world judge from the Doctors mouth, with what patience he makes the late King beare this, as he termes it, indignity; and what charity forgive them, when he hath endeavoured to aggravate the fact with whatsoever his wit or malice can suggest; and also what wonderful cause he hath to thank God for these pretended graces.

Surely our Doctor durst not deny that man to be a notorious Hypocrite, who whilst he seemed with cast up eyes to thank God for his grace enabling him to beare, forgive anothers injuries (as he conceived them) should discharge his Pistol at the face of his adversarie at the very same instant; and yet this is his own case.

5. That multitudes were convinced by those Letters that the late King did both minde and act such things as ill became a Prince, which before many of those (the Doctor calls his enemies) had not so little charity to beleieve, and others out of respect did endeavour to conceale under the name of evil Counsellours.

By which it appeares, That the Parliament sought to smother, and extinguish all ill conceit of the late Kings Person so long,

that he and his regiments of Satyrs (those half Goats, half Men, whose feet if tracked close discovered the prints of the Beast, though their upper parts were covered with a Protestant profession) had almost routed and wasted their innocency.

For the Doctors farre fetcht argument of *Noahs* Sons practices, it is little to the purpose; for we are so farre from esteeming Kings to be the Fathers of Parliaments, that we affirme them to be theirs, and the peoples creatures.

But should we admit it, it is apparent that they went backwards and covered his shame, which too deep a draught of the *Babylonish* Cup made him disclose; and if he would kick off the garment, and curse them for covering him, nay his chams help him so to doe, is not the curse come upon them deservedly of being Servants of Servants? though I suppose the Doctor would count it a great blessing to attaine to the title of *Servus servorum Gregorius* 16th *Gregory* the sixteenth Servant of Servants; and would it not be rare to have Episcopacy rooted out of *England* in the time of this, who is as great a *Gregory* as he could be for his heart, in whose Popedome it was planted.

But I am confident I may conclude, *That present, and after times will judge*, that the Parliament is so farre from losing the reputation of civillity or humanity, that it hath gained much respect and honour by so faithfull a discharging their duty and trust, as the publishing of Letters so fraught with trayterous designs, and attempts against the safety of the good people of *England* as those Fly-boats were, must, and wil appeare.

22. Upon his Majesties leaving Oxford, and going to the Scots.

IF God had not left the late King a place in three Kingdomes, where he might with safety and honour rest his head, it would have been a worthy consideration in him to have reflected upon those actions which had rendred him so odious to God and man, and a worthier act to have repented of them, yea a most worthy deed to have wholly deserted them; constancy in incon-

stancy, and Tyranny being rather obstinacy a vice unworthy a man, much more a Christian.

And here let me tell the Doctor that this act was farre from prudence, then which nothing could have rendered the late King more desirous of spinning out the web of our troubles in all unbyassed apprehensions.

What example of Loyalty could the *Scotch* Chronicle more afford, or at least of pity towards offending Princes then the *English*? that he should chuse rather to trust them then us.

Those *Scots* who were branded with the mark of Rebellion (as they called it) first of all, may declared unworthy of quarter by him, as the *Irish* by the Parliament, are now the only men to be confided in.

What was this other then a trick, whereby it was supposed the two Nations might be set together by the eares? it being probable that hope of reward might work upon that poorer people to engage them, as the distrust was likely to exasperate the more noble spirited Nation.

We may undoubtedly conclude the end was not the best by the bad means used, and not pleasing to God by his poore success, who when he hath marked men out to destruction, doth turne their wisdom into folly, and makes them most instrumentall in their owne ruine.

And this very Doctrine the Doctor preaches in this short Sermon, shewing how Gods judgements did but harden the late Kings heart, and fix him rather in his deniall of our just liberties, though he saw that course would hurry him into the red Sea.

But the disguise the late King withdrew in from Oxford, as it may have something said for it, yet much more against it in my conceit: For though he might esteem it rather an increase then eclipsing of his lustre, to double his Fies in black, it being the reverend Clergy-habit, who (if we may credit the Doctor) preferred the Mitre before his Crown.

And might take it to be no wayes beneath the practice of his famous progenitors, who being in danger of Death, would frequently flye to the Monkes Coule, (which yet religious men hold to be no better then to cry to the mountaines to cover, and

the Hills to hide them.) [and whose pious examples he promises to follow.

Yet it was a Dresse like to work little good on the *Scots*, which would put them in minde of all the troubles and dangers he had forced them to undergoe upon the Prelaticall quarrell, whose badge and Livery he then wore.

Besides, it might give some [Prelatical Else the confidence to assume his roabs upon pretence of escaping the better under such a disguise; as we find too too soon verified in this Doctors practice: for they have all that good quality, which hath been by many observed in their universall Heads the Popes, that give them an Inch, and they will take an Ell.

I shall conclude therefore, that if the late King had attained that skill in play (which his Chaplain here hath) to know when a game is lost, he would rather certainly have fairly given over, then thus have contested in vain; though perhaps the Doctor hopes an after-game at *Irish* may yet help his worship.

23 Upon the Scots delivering the King to the English, and his captivity at Holmby.

IF the *Scots* did sel the King, let them answer for it; yet did they doe it? it was undoubtedly at a small rate; for the Parliament of *England* thought him not worth much sure, and knew they might buy gold too deare, much more one of his metall.

Nay, I am confident, that the widest mouth amongst them, cannot prove, that the Parliament promised the *Scots* [one penny more then their Arreares (which was done long before) much lesse gave them for that Commodity.

The *Scots* knew that their metall was not *English* Pistoll-proof, and that they could not fright or threaten the Parliament of *England* out of its reason; much lesse durst they adventure so desperate an invasion of *Englands* Priviledges, as to dispose of the late Kings person on *English* ground. Yea,

It would have been more *Judas*-like to have betrayed their trust to the Parliament, which was surely rather that Armies

Master

Master, as from whom they received and expected their wages:

Nay, will not the honestest *Scots* themselves confesse, that it would have been dishonorable for Major Generall *Lambert* to have joyned with the *Hamiltonians* against them, though he (I beleieve) received no pay from them; nor can the impudentest Cab affirm the contrary?

We may see therefore how short these Blades come of very common sense and reason, as well as piety (though they boast all wit and learning to be on their side) in their senselesse comparison of the *Scots* to *Judas*, their prophane and blasphemous likening of the late King to Christ, who was the immaculate Lamb, and one in whose mouth was never found guile; and their irrational simile of the Presbyter and *Pilate*, the Independents and High Priests, whom all the world know abhorre such sufficiently, as well as our Doctor doth by wofull experience.

And here I would fain know, what part of Christs story will hold analogy with the next ensuing suffering, the late Kings captivity at *Holmby*, as the Doctor calls it.

But it may be it is to be referred to the 40 dayes tempting in the wilderness; which should we admit, I think they can never prove that he cried, *Get thee hence* to any that offered to give him the Kingdomes of the world, and the glory of them.

For the Parliaments promise of making him a glorious King, the Doctor hath before told us, how the late King understood that, and hath given his reasons to prove it an orthodox interpretation; and so that cannot be admitted into the Muster-roll of temptations.

And truly for this so lamentable captivity, wherein he had liberty to hunt, bowle, or use any recreation; what was it other then a restraint from those, whose evill counsels being removed, the Parliament hoped he might be brought to heare reason.

But it seems they had better thoughts of him, then the Doctor thinkes here they should, or would any others should have; as his sweating to make him own all those tyrannous and bloudy acts, all those Popish and superstitious doctrines, which the Parliament in charity would not seem to put on his account, doth make out.

I shall conclude with this observation, That certainly this
Doctor

Exod. 8. 19.

Doctor was of Mother *Shiptons* Family, or some such Propheticall kindred, he could never else have so oraculously told these things after they were past, to wit, that no affliction or threatening whatsoever did mollifie the late Kings heart, though the perversest *Jannes*, or *Jambres* could not but confesse this was the finger of God.

But the Lord was not content onely to honour himselfe in delivering the Israelites out of Egypt, but also in the destruction of *Pharaoh*, and his Egyptian Host; let us therefore stand still and behold his salvation, who will be magnified in all his works; and let us sing unto him who will triumph gloriously, and shew himselfe *Jehovah* glorious in holinesse, fearful in praises, doing wonders.

24. Upon their denying his Maiesty the attendance of his Chaplains.

Certainly the Doctor was one of of his Chaplaines, for he is very large in this, as he still uses to be in all things which concerne himselfe.

And can we blame him for being long in his own vindication, when he shal get this advantage of seeming to be able to say much for himselfe? This, the Liturgy, and Episcopacy, were the three grand points which yet he thought would come better out of anothers mouth, and receive kinder entertainment, and so no doubt was one motive to perswade this disguise.

For should I (thought hee) appeare in my Canonickall vestments, the people which are much led by passion, would cry out, *Away with the Priest*, and reject my witnessse as a party.

Or can we wonder to see him so gnash at the Parliament, who by this deniall seemed very much to affirme an unworthinesse in him as well as the rest; and so disparaged both his integrity and ability, as well they might, and shew good reasons for it.

But then (saith the Doctor) the late King desired his Chaplains, for their learning, Piety, and Prayers, and have not I all these at my fingers ends, as the Book can testifie, what cause had they then

then to except against me, who (though I say it my selfe that should not) was so well qualified? Because they sought for pious in heart as well as head, in life as well as in profession; and thought that the longest Cassock, with the help of both Gowne and Tippet amongst you all, could not conceale Arminianisme, nor the broadest Girdle be able to bind in superstition and Poperie. In brieft.

They conceived by the keeping away such Frogges from croaking in his eares, and sending others both pious and orthodox, God might have been pleased (if he had not wholly given him over to blindnesse of mind, and hardnesse of heart) to blesse their good endeavours so farre, as that at last the late King might have had his eyes opened; and have seen and detested those paths leading to destruction in which he walkt.

For as the Lord Christ used Clay and Spittle in opening the blind mans eyes, a thing in it selfe no way able or probable to work such a miracle; so the same Jesus is often pleased to infuse such a power into the outward means, the teaching of his Ministers, though dwellers in houses of Clay, as to make it instrumentall in opening the eyes of the mind, and bringing a soule out of darknesse into light: a work so supernaturall, as requires the same hand of omnipotency that creation did.

The Doctor therefore might have shewed both more ingenuity, Charity, and Christianity, to have interpreted this deniall according to the true sense of it, which was directly contrary to his exposition: their end being to save both (if possible) the body and soule of the late King. And

Thus much for the generall, we will descend now to particulars, where we may observe,

1. How grandly wicked the Doctor represents the late King, making him account good, honest, & religious company, (wherein no peals of oathes were to be heard, shewing a sad marriage towards for the Ringers soules, if infinite mercy forbid not the Banes) worse then solitude.

And now let all understanding men judge, whether Heaven would not be worse then a wilderness to the late King, if he did account (as the Doctor would have us beleeve) civill and pious company *more sad then any solitude could be.*

2 We may conclude the Doctor was not with the late King in Spain, from his asserting, *That this deniall seems a greater rigour and barbarity then is ever used by Christians to the meanest prisoners, &c.*

For had he known the proceedings there, he would never have offered to have unchristned (by which act he must appeare a *Turke, Jew, or Heathen*, who only professe this trade) the whole order of the holy *Inquisition*, the pattern on the seven mounts, according to which our High Priests formed their golden Calfe, *the High Commission*.

Besides, it was an ordinary practice in his *Grandfire Bonners* time, the former *Marian* dayes, to deny Heretickes (as they termed them) any of the Protestant profession to come neare them even to the last houre, which the Parliament never did to the King: And have not wee beheld the like in his father *Lands* Metropolitancy, wherein it was ordinary to have men confined from all spirituall as well as temporall comforts.

And yet sure the Doctor would not be a little angry to heare another affirm these no Christians, *but such as aimed at once to destroy their bodies, and to damne their soules*; though all Protestants must professe they took a readier way to doe it, then the Parliament did in barring the late King of Arminian, Popish, and superstitious Chaplains.

But before I proceed, I desire to be rightly understood: For as I quoted these presidents not upon any account of thinking them warrantable to practice after, but onely as judging them most apt to confute the Doctor, who dares not appeale, I hope, from so great infallibility: So I much lesse conceive any Analogy between theirs and the Parliaments deniall; this having an eye onely to the late Kings conversion, that squinting at the perverting true Christians, and turning them aside into blind paths; leading onely to their own corrupt interests.

So that this consideration, That the Parliament could not conceive them so proper for Physicians, who had had so great an influence in occasioning those calamities, & inflicting those wounds upon the late King, will more then enough answer the Doctors subsequent Sophistry.

Wherein the Parliament (true *Davids*, and servants of the most

most high God) are so bitterly inveighed against by this Babylonish Doctor, for taking away *Bell, the Liturgie*, destroying the *Dragon Episcopacy*, and casting out their Priests.

And here (by the way) I must be bold to tell the Doctor, that the overflowings of his gall hath sweld so high above the banks, that had not Truth had an Ark, she had been in great danger of the Deluge.

Which act cannot be warranted by the Dragons practice, *Rev.* 12. though he hath changed his Sables into Gules, and decked himselfe in Scarlet and Purple dy'd in blood, that he might appeare as red as he.

But as the earth helped the woman, and swallowed up the flood, so must all men open their mouthes in Truths defence, who is so palpably assaulted in his affirming, The Parliament enforced the late King to live many moneths without any Prayers, Sacraments, and Sermons, unlesse hee became his owne Chaplain: when he might have heard both Prayers and Sermons as well as the Commissioners, and others with him, unlesse he had stopped his eares against the voyce of the Charmer, charm he never so wisely.

I shall conclude in the Doctors own words, *That the truth was, the King never needed more the service and assistance of men judiciously pious, and soberly devout: which the Parliament considering, and having good ground to suspect those Chaplains, far short of both, could not but give this deniall.*

25 Penitentiall Meditations and Vowes in the Kings Solitude at Holmby.

THis Chapter requires no great paines to discover the forgery, it being so apparent by the late Kings actions, that he never was guilty of this pretended penitency, and the specious resolves.

For had he, the Parliament putting him so often into a capacity to glorifie God, in doing good both to the Church and State, by their propositions, God sure would have permitted him to have

2 Kings 21.
17. & 19.

done it, who deferred his judgements against *Ahabs* House, for an outward formall humbling himselfe, in rending his cloathes, and putting Sackcloath upon his flesh, and fasting, and lying in Sackcloath, and going softly.

I shall therefore onely echo out to all these, *O that there had been in him such an heart.*

26 *Upon the Armies surprizall of the King at
Holmby, and the ensuing distractions in
the two Houses, the Army
and Citie.*

FOR the surprizall, I am confident none can deny but that it was an act of the highest prudence, whereby they nipt that designe in the Bud, which was likely to have proved so pestilential a fruit.

Securing him from heading that, or his own openly professed party, and so rendring him unable to doe more mischief, who had wrought more then enough in all conscience before.

For those Distractions and Tumults our Authour so glories in, we all know, or at least may, who were the chiefe sticklers in, and fomenters of them, even the late King, and the cunningest of his party.

Neither could the vizors so disguise, but that a discerning eye could discover them by their voice, and gesture, who were the principall Whiffelers to bring the late King on the stage, to act the second part of *Richard* the second.

But the same hand of providence mercifully composed these divisions, and turned the intended mischiefs on their own heads, so that those builders of *Babel* could not make us from division fall to confusion, but were the hewers of wood, and bringers of water in the carrying on the building of *Jerusalem*.

I hope therefore *no man is so blind as not to see the hand of Divine Justice* in ordering these motions, which they thought would

would be so highly advantagious to their designs, to a quite contrary station; and making them prove most destructive to the contrivers. Thus God is able to turn stones into bread, and out of evill to bring the greatest good.

That there were evill instruments even among our selves, we cannot deny; yet must we with thankfuinesse acknowledge the Almightyes justice, which hath not suffered them to escape unpunished, but hath turned the counsels of the wicked *Achitophels* into folly; insomuch that now they have nought else to doe, but to set their own Houses in order, and then — who endeavoured so villanously to betray the whole Nation.

I shall heartily desire therefore, that this paper-plot may prove like to this, and all other their deep-laid treacheries whereon they builded their aerie Castles.

And conclude with this admonition to the Doctor, *Triumph not, O mine enemy, for the Lord is known by the judgement that he executeth: The wicked is snared in the work of his own hands.*

A Divine Essay of a King indeed.

27. To the Prince of VVales.

TO spend much time here, I suppose would be to as little purpose in me, as it hath been in the Doctor, who might very well have spared his paines, the party to whom this is directed, being never likely to be in a capacity of following his advice.

But it argues a strong faith in the Doctor to beleieve such improbabilities: and truly his Reader had need have the like proportion of credulity, or his Doctrines will want House-room.

The main scope of this discourse being to put the Prince into a good liking of Episcopacy, and us into an expectation of a gentle lashing, would we be such fooles as to untrusse, and thrust our necks again under a Tyrants feet.

Could the Doctor but see such Dials, he hopes he might once more tell us what time a day it would be with Tyranny and Pre-lacy, even high-noon.

But I shall leave the Doctor, and endeavour to give his Disciple better counsell: As first, to take heed by his Fathers end, how

This Arminian who will bring supernaturall truths to the test of naturall Reason yet here is forward enough to beleieve.

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This Arminian who will bring supernaturall truths to the test of natural Reason yet here is forward enough to beleieve.

*Felix quem
faciunt aliena
pericula con-
tum.*

he engages against this Nation : which will be the readiest way to make him happy, as his Grammar may teach him as well as Politickes.

Nay, and piety too, which allowes none to preferre his private before the publick good : neither should I be out in adding Morality, & Principles of Natural Reason, which have often shined with a glorious lustre in the actions of Heathens.

Thus *Coriolanus* upon second thoughts chose rather to run a private hazard, then put his Countrey on trying its chance, offering himselfe up a sacrifice to the enraged *Volsians* in stead of *Rome*, though his ungrateful Countrey.

And thus *Themistocles*, though he had been ill rewarded, and unjustly banished by his Countrey, yet answered that Dilemma by poisoning himselfe, which urged him with a necessity of being a Traytor to *Athens*: or the *Persian King*.

Both these, though unjustly suffering, chose rather to die then to draw their swords against their Countrey : How ill therefore would it be in him, who can plead neither to intaile the innocent blood upon himselfe, in reviving the warre by a forraigne invasion upon a worse plea then his Father had ?

For what title can he plead to the Crown, if of conquest the sword hath cast him ; if of the Parliaments and peoples election and confirmation, they have both non-suited him ?

Let him with-draw his declaration therefore, and lay aside all hostility, by which he may become *Charles le Bone, & le Grande*, the good, and great, it being the highest victory to conquer himselfe. Thus his *Piety shall make him prosperous*, at least it will keep him from being miserable : Nor is he much a loser that loseth all, yet saveth his own soule. And thus shall he follow both the Doctors counsell and mine.

28.

Meditations upon Death.

I shal briefly passe over them, which as little concerning the Parliament as the late King, and so me not at all ; being neither collaterally allied to them, nor lineally descended from him, but got by the Doctor himselfe, being the Brats of this juggler, though ratling *Salmonens* his own braine.

The *pulling down Bishops* I see hath done some good, and made the Doctor think of his own end; yet his spiritual ends or pre-ferment are more operative then his last, his temporal one, his hopes of a Mitre, then of an eternal Crown.

For had they not? He, who thus hath meditated on death, durst never have perpetrated such a crime as this, which renders him guilty of slander, and forgery, treason against both the living and dead in their fames.

But it may be was of *Herostatus* his mind, that Arch-Incendiary, who had rather be a villain, then not talkt on: I hope therefore he wil reap the same reward, and be never mentioned but to his infamy; and so the Sun of all his hop'd-for glory, set in a Cloud, and then a long night to the reverend Doctor.

————— Doctor
Imposuit Titulum, quem Liber ipse negat.

F I N I S.